

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Muslim from America is our beloved brother, and the 'Arab murtadd is our despised enemy, even if he and we came from the same womb

By Ash-Shaykh Al Mujāhid Abū Mus'ab Az-Zarqāwī rahimahullāh

Here, we are not fighting for a handful of dirt, nor for some imaginary borders drawn by Sykes-picot; likewise, we are not fighting here to replace a western tāghūt, with an 'Arab tāghūt. Rather, our Jihād is loftier and higher. Verily, we fight to make the Word of Allāh, the Highest, and to make the Dīn entirely for Allāh.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

{And fight them until there is no more fitnah, and the Deen will all be for Allāh.”
[Al-Anfāl: 39]

So anyone who opposes this aim, or stands in the way of this goal – then he is an enemy of ours, and a target of our swords, regardless of what his name or lineage is. Verily, we have a Dīn which Allāh has sent down as a Scale and Judge. Its statement is decisive, and its verdict is not a joke. This is the relationship which we have with mankind. Thus, our standards -walhamdulillāh – are Heavenly and our verdicts are Qur'ānī and our decisions are based upon the Prophetic Law. The Muslim from America is our beloved brother, and the 'Arab murtadd is our despised enemy, even if he and we came from the same womb.

Types of diyār (plural of dār), lands.

By Ash-Shaykh ‘Abdul ‘Azīz Al Jarbū’ hafithahullāh

Dārul Islām: and this is defined as every piece of land in which the rulings of Islām are in authority. Ash-Shāfi’ī said, “It is every land in which the rulings of Islām are apparent.” Others have said, “There must not be a single aspect of the rulings of kufr present in it, such as denial of a Prophet, any book from the Books of Allāh, mockery of any aspect of the Deen, or atheism.” Others have said, “Any land in which the call of Islām is apparent from its people, without any impediment, and in which the rule of the Muslimīn is implemented upon the dhimmī (if they happen to live there), and the people of innovation do not have superiority over the people of the Sunnah.” Others have said, “Any land in which the Muslimīn live, even if others reside there along with them, or any land in which the rule of the Muslimīn is uppermost.” So, the Islāmic lands Dārul Islām) are all the regions that are under the rule of the Muslimīn, with the inhabitants of those lands being those who live within their borders – of Muslimīn, as well as the dhimmī – with the leadership applying the Islāmic laws.

Dārul kufr: and this is any land in which the laws of the disbelievers is uppermost, and with which there is no war with the Muslimīn, and its ruling is the same as that of dārul harb that has a treaty with the Muslimīn. So, every Dārul harb is classified as Dārul kufr, but not vice versa.

Dār Murakkabah (mixed): and this is a land which contains both elements, it is not a land of Islām, in which the laws of Islām are applied, but it is also not a Dārul Harb, with its inhabitants being disbelievers. Rather, it is a third category, in which the Muslim is treated as he deserves to be treated, and the one who rebels against the Sharī’ah of Islām is fought as he deserves to be fought, as Ibn Taymiyyah mentioned in ‘Al-Fatāwā Al-Kubrā’ (4/331) and ‘Majmū’ Al-Fatāwā’ (28/142).

Dārul harb: and it is any land in which there is a state of war between the believers and the disbelievers. So, Dārul harb is the Dārul kufr that is at war with the Muslims.

Dārul ‘Ahd (covenant): and it is every land that has made peace with the Muslimīn by not fighting them.

Dārul baghī (rebellion): and it is defined as the part of Dārul Islām from which a group of the Muslimīn have broken away, out of a desire to rebel against the Muslim ruler of that land.

And the reference points for knowing the details of these defined diyār are the books of Fiqh, where these definitions are widespread. It should be noted that some of the schools of Fiqh (madhāhib) consider that there are only three types of diyār, some say four, and so on. Therefore, whoever desires further detail in regards to this subject, he should refer to a group of the well known books of Fiqh, without limiting himself to just one of them, due to the expansiveness of the topic.

So, what is meant by Dārul Islām is any land in which the rule of the Muslimīn is being implemented, or is inhabited by the Muslimīn, even if they share it with others, or in which the laws of Islām are uppermost, or all the regions that are under the rule of the Muslimīn, with the inhabitants of those lands being those who live within their borders – of Muslimīn, as well as the dhimmī – with the leadership applying the Islāmic laws.

Conversely, Dārul ufr is that land in which the rule of the disbelievers is uppermost, and its ruling is the same as that of a Dārul harb that has a treaty with the Muslims, as every Dārul harb is Dārul kufr, but not vice versa.

(Taken from his book, “A call to Hijrah”)

The Sharī'ah of the Prophet sall Allāhu 'alayhi wa sallam

By Ash-Shaykh Hamūd Ibnu 'Uqlā Ash-Shu'aybī rahimahullāh

If we look at the current situation of the Muslimīn in this day and age, we see that the Prophet sall Allāhu 'alayhi wa sallam told us, "The nations are about to call each other and set upon you, just as diners set upon food." It was said, "Will it be because of our small number that day?" He said, "No, rather on that day you will be many, but you will be like foam, like the foam on the river. And Allāh will remove the fear of you from the hearts of your enemies and will throw wahn into your hearts." Someone said, "O Messenger of Allāh, what is wahn?" He said, "Love of the world and the hatred for death."

And we can see that the Prophet sall Allāhu 'alayhi wa sallam told the truth. There are 1 billion estimated Muslimīn in the world or even more, but despite this you will see that only a few people hold firmly to the Sharī'ah of the the Nabī sall Allāhu 'alayhi wa sallam and this leaves its traces in the legislation and rulings. It has gotten so bad that they have chosen for their people and communities legislations which they have taken from their enemies, the enemies of the Muslimīn, the enemies of Islām. Those who are striving hard to weaken Islām or to totally destroy it.

Since the light of the Message began to shine, up to this day, they are still plotting and planning to weaken Islām and destroy it. Since the Nabī sall Allāhu 'alayhi wa sallam was sent, up to the present day, through plots, wars and forcing new, corrupt, evil ideologies upon us. After all this time and years they have not managed to accomplish their goals, the destruction of Islām.

But now in this present time we live in, they have taken for themselves helpers from amongst the munāfiqīn, atheists, and kuffār, who infiltrated the ranks of the Muslimīn. They're striving for disunity among the Muslimīn and to sow discord between them. They try to spread doubts and falsehood about Islām and the Sharī'ah. They have got a voice in the publications, poetry, the news, the methodology and everything else. In the exact same way as the first generation of munafiqīn had.

They do certain actions and claim that they only want to do good, but in actuality they want to destroy Islām. They claim they are reformers. By Allāh, it is they who

are the corruptors. They want to destroy Islām and they carry out and follow the orders of their masters who are outside the lands of the Muslimīn (crusaders/jews).

How can the Muslimīn accept, how can the governments over the Muslimīn accept that their people are seeking judgement from the tāghūt? By the qaanoon (man made laws) and they make these their constitutions and their own sharī'ah. So they have forced the people and the groups in the Ummah to go to the tāghūt to seek judgement. This is the reality in most of the lands of the Muslimīn.

They forgot that Allāh subhānahu wa ta'āla says in His Mighty Book;
{And whoever does not judge by what Allāh has revealed then they are the disbelievers} 5:44

This order, warning comes from Him, subhānahu wa ta'āla, and this is general for all people. It does not only apply to a specific community or nation. This is general and applies to all people, for all populations. Whoever turns away from the Book of Allāh and the Sunnah of the Nabī sall Allāhu 'alayhi wa and rules with other than it in some issues or in all issues, he becomes one of those about whom Allāh subhānahu wa ta'āla has said in the Qur'ān;

{And whoever does not judge by what Allāh has sent down, they are the disbelievers} 5:44

We see the enemies of Islām, the munāfiqīn, the athiests, the secularists, the modernists and whoever follows and supports them travelling in the Muslim world freely with their tales, words and texts. We see nobody who is standing in their way and trying to save them. They even try to prevent others from trying to save them and to counter their falsehood.

But those others from the real reformers, the people of the Da'wah and those who command good, to strengthen the Ummah, want the Sharī'ah of the Nabī sall Allāhu 'alayhi wa sallam implemented and want to teach people the Qur'ān and Sunnah, those are the ones whom they put obstacles in their way and they do not give them the opportunity to openly proclaim the Message of their Lord. This situation can be found in the majority of the lands of the Muslimīn.

Who is At-Tāifah Mansūrah?

By the Mujāhid Shaykh Anwar Al ‘Awlaqī rahimahullāh

Yahya Ibn Ma‘īn and Ahmad Ibn Hanbal and some other Scholars say that At-Tāifah Mansūrah, “They are the people of Hadīth (Ahlu Hadīth).” Now, what is meant by the people of Hadīth? It means it is the people who are the closest to following the Sunnah of Rasūlullāh sall Allāhu ‘alayhi wa sallam. It is the people who emphasize on the Sunnah of Rasūlullāh sall Allāhu ‘alayhi wa sallam, that is the Tāifah.

It doesn’t necessarily mean Scholars of Hadīth. At-Tāifah, sometimes when it says Ahlu Hadīth we misinterpret it because there is a group named Ahlu Hadīth and their Scholars of Hadīth, we misinterpret the meaning of Ahlu Hadīth to mean Scholars of Hadīth. Does that mean the Scholars of Fiqh are not in the Tāifah? Or the Scholars of Tafsīr? So that is not the right understanding of what Ahlu Hadīth means.

Ahlu Hadīth means the people of Hadīth, the people who are following the Hadīth of Rasūlullāh sall Allāhu ‘alayhi wa sallam and trying to emulate his way in their lives. Which makes the Mujāhidīn the closest to this definition because they are the ones who are trying their best to follow the Sunnah of Rasūlullāh sall Allāhu ‘alayhi wa sallam. Therefore, you would find it’s very rare to find amongst the Mujāhidīn people who have a problem with his Sunnah. The whole lifestyle of Jihād brings you closer to the Sunnah of Rasūlullāh sall Allāhu ‘alayhi wa sallam and wanting to be like Rasūlullāh sall Allāhu ‘alayhi wa sallam.

If you wanted to be like Rasūlullāh sall Allāhu ‘alayhi wa sallam and the things that preoccupied Rasūlullāh sall Allāhu ‘alayhi wa sallam for his entire stay in Medīnah, why wouldn’t you want to be like him in the way he looked or the way he ate or issues that are much simpler? So Ahlu Hadīth here is the people who are trying to follow the way of Rasūlullāh sall Allāhu ‘alayhi wa sallam in their life.

That is what is meant by Ahlu Hadīth.

Those who manifest major shirk are classified as mushrik by the act

By Shaykh Ahmad Jibrīl hafithahullāh

Since standing and Rukū' are not independent 'Ibādah, whoever does it for other than Allāh is not considered a mushrik unless he intends it as an 'Ibādah. Unlike Sujūd – anyone who does Sujūd to other than Allāh is mushrik because it is an independent 'Ibādah, and it is shirk to dismiss an 'Ibādah to other than Allāh. Sujūd independently is classified as an 'Ibādah, so if you dismissed it to other than Allāh then that is major shirk.

The apparent ruling on one who does Sujood to other than Allāh is that he is a mushrik. Right by the act itself, he is a mushrik. One who makes Sujood to a statue, to a king or to a president is a mushrik. The ruling of shirk stays on him unless he gets exempted out of it. For example, he said I made Sujood because I saw that brick over there and I thought that was a Sutra. That was the only Sutra but it turns out it is a huge statue, then the shirk is lifted. For example, it was a big statue and he saw the bottom of it. He did not see a big statue, so then the classification of Shirk is lifted.

What are the categories of Tawhīd?

By shaykh Ahmad Jibrīl hafithahullāh

Is it (Tawhīd) three as I always mention, Rubūbiyyah, ‘Ulūhiyyah, Asmā’ and Sifāt, or is it four? The fourth being the Tawheed of al Hākimiyyah (governorship). The ‘Ulamā that I mentioned previously, Abū Haneefah, Ibnu Mundah, Ibnu Jareer and like them, seem to have mentioned it as three. If you look into the books of Ibnul Qayyim, I believe he may be one of the early ones who mentioned Tawheed al Hākimiyyah by itself. I have read the word al Hākimiyyah in his book. Likewise, you can see some of it in books of Tawheed after that.

The fourth category became somewhat of a controversial topic when some decided to make it a fourth category, possibly to give it emphasis in the epidemic, because we have an epidemic of rulers who do not govern by the Sharī’ah of Allāh. So they possibly gave it a fourth category to draw emphasis to it. Some in the past divided Tawheed into two categories. When the issue of two and three came about, back then it was brought to the attention of the grandson of Muhammad Ibnu Abdul Wahhāb, and he said a valuable quote regarding the dispute between two or three categories.

He is Sulaymān Ibnu ‘Abdillāh Ibnu Muhammad Ibnu Abdul Wahhab, the grandson of Muhammad Ibnu ‘Abdul Wahhaab). He said as long as you encompass all Tawheed, it does not matter if you divide it into two or three.

I think it is wrong by some contemporary ‘Ulamā to consider someone a muftadi’ because they chose to outline Tawheed in four categories rather than three. Me when I teach it, I teach it as three. You choose a way that relates to your audience. Not just in Tawheed, but also in other matters. I choose a style to relate to my audience and other people choose a style to relate to their audience, so they can understand it. You do not consider them a muftadi’ for that.

In this matter, I personally see that categorising them into three is more appropriate and I personally prefer that. It is a personal preference to divide it into three – Rubūbiyyah, ‘Ulūhiyyah and Asmā’ and Sifāt. Why? Because al Hākimiyyah could in a way be Rubūbiyyah and it could in a way be ‘Ulūhiyyah, so I do not see why you have to divide it into a fourth category.

If you mean Allāh is the governor of the universe, that portion of Hākimiyyah falls under ar Rubūbiyyah. If you mean what I am going to talk about next, the next category of shirk al ‘Ulūhiyyah, – if you mean submitting to the rule of Allāh, meaning that one must accept the Sharī’ah of Allāh, one must implement it and accept the only legislation is the rule of Allāh subhānahu wa ta’āla, then that falls under ‘Ulūhiyyah. So it has a Rubūbiyyah aspect to it and it has an ‘Ulūhiyyah aspect to it.

This is very similar to the rules of lā elāha illAllāh. Some said it is seven and then some said it is eight. Even though kufr in Tāghūt is included in the seven, some separated it into a separate category to give it more importance. Back in the days when the murjah were popping up and spreading, this happened in the old days. The Salaf used to say Īmān is action, saying and belief. Action, both in the tongue and the physical action, then the saying and the belief.

When the murjah came about, the Salaf began to say Īmān is action of the pillars, saying and belief, so they added ‘Amalun Bil Arkān. They added the word pillars because now they are facing the murjahh, whereas before they did not need it to clear an issue and to draw the distinction between us and the Murji’ah. Like I said, some felt the need to make it a fourth category because of the epidemic of lack of ruling by Sharee’ah today, and no one with his right mind can doubt that.

I like to stick to three and if you want to put emphasis to it, then you can do it within the context of the three. Back in the days of Muhammad Ibnu Abdul Wahhāb rahimahullāh, it was an epidemic that there was grave worshippers, building over graves, and worshipping and sacrificing for graves. Today the epidemic is the lack of ruling in the Sharī’ah of Allāh. We can emphasise it, but under one of the three. If someone chooses to do it as a fourth which is not the way I teach it, then he is not a mubtadi’. It is a different style of teaching.

What is the ruling on those who say, “Our jewish, christian and shi’ah brothers” as a form of Da’wah, and they interpret the verses in Surah Ash-Shu’ara that what is intended by that is brothers in humanity?

Shaykh Nasir Al Fahd fakk Allahu asrahu responded by saying: As for their statement of considering the jews and christians as brothers, I have written a treatise before I came to prison regarding this in response against Al Qardawi, however it did not get published because I did not finish it, and this (interpretation) is corrupt, because brotherhood has two categories, with no third – Brotherhood in Deen; {Verily, the believers are but brothers} – Brotherhood with family; {And to the ‘Aad [We sent] their brother Hud} And between them and those who they take as brothers, there is no unity in deen nor common family ties, so what kind of brotherhood do they claim? Moreover, it is a negator of Wala and Bara, and the evidences for that are too many too specify.

As for their evidences from Surah Ash-Shu’ara, then it is an evidence against them, for 2 reasons:

1. That Allah’s statement;

{When their brother Nuh said to them, (“Will you not fear Allah?”)}, {Their brother Hud} {Their brother Salih} {Their brother Lut} All of this is regarding brotherhood of common family ties, as the Arabs say to the Tamimi, “O brother from Tamim”, and this is well known in the Arabic Language.

2. That Allah subhanahu wa ta’ala said;

{The companions of the thicket denied the Messengers, When Shu’ayb said to them, “Will you not fear Allah?”}, whilst He said in another place; {And to Madyan [We sent] their brother Shu’ayb}

So look at the difference when He attributed them to their tribe, He said;

{their brother Shu’ayb},

and when He attributed shirk to them;

{The companions of the thicket}

He disconnected the brotherhood & did not mention it, and this is from the clearest proofs in responding against them, so He disconnected the brotherhood of common family ties when He attributed shirk to them, so what then about those who do not agree with them in deen, nor share any common family ties?

And Allah 'Azza wa Jall knows best.
(Fatawa Hariyyah)

Whoever derives his legislation from democracy or man-made laws has fallen into the shirk of At-Ta'ah (obedience) and governance

By Ash-Shaykh Ahmad ibnu Musa Jibril hafithahullah

Shirk Al Uloohiyyah, and that is shirk in At-Ta'ah or shirk in governorship. And shirk here also means to obey other than Allah like you obey Allah.

{They took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their lord) the Messiah, son of Maryam, while they were commanded to worship none but One Ilah (Allah).} (Surah At-Tawbah: 31)

Once while the Prophet sall Allahu 'alayhi wa sallam was reading this verse, 'Adee Ibn Hatim said, "O Prophet of Allah, they do not worship the rabbis and monks (because he came from a background from them)." The Prophet sall Allahu 'alayhi wa sallam said yes they do, they worship the rabbis and the monks. The rabbis and the monks make legal things that Allah made illegal, and make illegal things that Allah made legal. The jews and christians follow them and by following them, they really worshipped them. That is worship. So listening to them in the Haram and Halal became a matter of worship.

In the seventh volume, Ibn Taymiyyah talks a lot about this. He said they listened to their monks in telling them what is Halal and what is Haram, knowing that they changed the Deen of Allah, yet they still followed them. That is shirk even if they do not make Salah or Sujood to them. Listening to them in the Haram and the Halal, and knowing that they are making a new legislation is shirk even if they do not make Sujood and Salah to them. I will revise the statement of Ibn Taymiyyah somewhat. Whoever derives his legislation, his Halal and Haram, from the rules of democracy or other man-made rules or ideology, knowing they changed the Deen of Allah, has in reality worshipped democracy or those man-made rules, laws or whatever they may be. He followed them and he committed shirk, even if he does not make Sujood and Salah to democracy or to those man-made laws.

Those who give blind obedience to those who they claim 'Ulama, saints or an Aimmah (thetwelve Imams for example) to the point that those 'Ulama become their source of Haram and Halal, and it opposes the Haram and Halal in the

Qur'an and Sunnah, then they have worshipped them. This is a summary of some of the stuff that Ibn Taymiyyah said.

Philosophers and some modernists for example who reject the Qur'an and the Sunnah for their mind or their rationale, giving their mind and rationale precedence over the Qur'an and the Sunnah and judging the Qur'an and the Sunnah according to what their mind tells them, and they call those who adhere to the Qur'an and the Sunnah as people of bid'ah or kufr – they have worshipped their minds and their rationale instead of Allah, even if they do not bow and prostrate for their minds and their rationale.

Let us take some more practical examples of shirk in governorship. The first one is one who thinks the rule of other than Allah is better or like the rule of Allah. He is a mushrik and it is shirk akbar because he is disbelieving in the clear verses.

{Do they then seek the judgment of (the Days of) Ignorance? And who is better in judgment than Allah for a people who have firm Faith. (Surah Al-Ma'idah: 50)

{Is not Allah the Best of judges? (Surah At-Teen: 8)

These are rhetorical questions and they do not need an answer. It is a statement. Another form is to merely think it is permissible to rule by other than Allah and that which other than Allah revealed. That is shirk akbar. Why? Because it is against what is in the verses, the Hadith and Ijma', prohibiting judging by other than what Allah has ordered. A third scenario is to legislate laws or a Shari'ah different than what is in the Qur'an and the Sunnah, believing this law is permissible to judge by or believing this law is better or equal to the laws of Allah. That is shirk akbar, legislating in contrary to what Allah has ordered. A fourth example is willingly obeying or accepting whoever governs by other than the rule of Allah. Acceptance by giving them precedence over the Qur'an and the Sunnah, by showing discontentment to the laws of Allah, by thinking it is okay to be governed by other than the rules of Allah, and by believing this rule or law is better than the rule of Allah or like it.

{And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers). (Surah Al-Ma'idah: 44)

{That is because they hate that which Allah has sent down (this Qur'an and Islamic laws, etc), so He has made their deeds fruitless. (Surah Muhammad: 9)

The fifth example of shirk in governorship is to call to rule by other than the Shari'ah of Allah, like those who call for laws that allow women to walk with no Hijab, those who call for laws to have open usury in the society, or those who call for laws to stop the law of having four wives. The call to any of that is major shirk and takes one out of Islam, because calling to such a call can only stem from a heart that admires laws of other than Allah in those matters and deems those better than the laws of Allah. The call to it implies that clearly and openly, and it implies hatred to the laws of Allah. That is major shirk. He is also most likely a munafiq because he will tell you he is a Muslim and he is a supporter of the Muslims, and he will bring you a picture of him in the Jumu'ah Salah.

The one who declares a matter Halal and it is Haram, and he is a sincere and genuine Mujtahid, then that is a totally different situation. A Mujtahid may declare a matter Halal and say it is Halal, and the opposite, by error, for one of many excuses that 'Ulama outlined in this matter. For example, the most popular scenario is the Hadith did not reach him, so he considered a matter Halal because the Hadith did not reach him. The error of a reputable and genuine Mujtahid is not kufr or shirk. It is not even a sin and it is actually something he will get one reward for. For one who knows it is wrong and follows a path different from the path of the Prophet sall Allahu 'alayhi wa sallam knowingly, then that is shirk.

In the third volume of his Fatawa, Ibn Taymiyyah said when one makes Halal Haram or the opposite, or switches and replaces the Shari'ah, meaning replaces the Shari'ah with another, then it is consensus he is kafir by Ijma' of the Fuqaha. In volume thirty five, he spoke about 'Ulama as well pertaining to this matter. He said when an 'Alim leaves his knowledge of the Qur'an and the Sunnah and follows a ruler who is in opposition to the rules of Allah and His Messenger, and apostate legislations, he is worthy of punishment in the life after and he is an apostate.

In the thirteenth volume of Bidayah wan-Nihayah, Ibn Katheer said whoever leaves the Shar' that was revealed to the Prophet Muhammad sall Allahu 'alayhi wa sallam and chooses to be governed by other than the Shari'ah – he is kafir. He means if you leave the Qur'an and Sunnah to go to the laws of the Tawrah and the bible. He went on to say that is for those types of laws, and at one point in time those were the laws from Allah. Before they were tampered with and before

they were abrogated, those were laws that Allah sent to people. He said if that is for those types of laws today because they are now abrogated, imagine how it is for one who chooses to be governed by other laws. Whoever does so is kafir by Ijma'.

After mentioning some proof in Adhwa' Al-Bayan, Ash-Shanqiti said a beautiful quote. Look at these beautiful quotes. I love this beautiful quote – he said, “Whoever follows man-made laws made by devils on the tongues of humans, contrary to the Shari’ah of Allah that is on the tongue of the Prophet Muhammad sall Allahu ‘alayhi wa sallam, there is no doubt he is a kafir and a mushrik. The only one who doubts that is one who Allah obliterated his vision and blinded him from the brightness of revelation.” When Shaykh Muhammad Ibn Ibrahim mentioned;

{But no, by your Lord, they can have no Faith, until they make you (O Muhammad sall Allahu ‘alayhi wa sallam) judge in all disputes between them. (Surah An-Nisa’: 65)}

He said Allah denied Iman for those who do not put the Prophet sall Allahu ‘alayhi wa sallam as their judge in their disputes. This is a denial with an oath. There is a lot more I wanted to talk about, but I think that is a sufficient summary.

(Extracted from his Tawhid classes)

Refraining from having barā from the mushrikīn and making takfīr on the murtaddīn and refraining from fighting them is the fitnah, not fighting the murtaddīn.

By Doctor Muhammad ‘Alī Al-Jazūlī hafithahullāh

The sixth meaning of fitnah: The lack of showing barā towards the mushrikīn and murtaddīn. Fighting the murtaddīn is a shar’ī obligation, the elimination of the murtaddīn saḥawāt is a shar’ī obligation. As for refraining from fighting, and more so refraining from making takfīr on them, then this is a fitnah. Our Rabb ‘Azza wa Jall says;

{Indeed those who have believed and emigrated and fought with their wealth and lives for the sake of Allāh, and those who give shelter and aid, they are allies of one another}

They are one row, the Muhājirīn and Ansār. Allāh ‘Azza wa Jall describes the Muhājirīn and Ansār and He said that they are allies of one another, and He said;

{But those who believed and did not emigrate, for you there is no guardianship of them...}

And He said;

{And those who disbelieve are allies of one another}

If you do not distinguish and separate between the ranks by doing takfīr on the kuffār and having barā from the mushrikīn and having alliegience to mu’minīn, then there will be fitnah on earth and great corruption. Allāh says;

{And if you do not do so, then there will be fitnah on earth and great corruption}

If we do not do what? If we do not do so, the connections have to be made around it (walā and barā), the social make up has to be based around it. We should not look to a Muhājir who came from Belgium and Britain to fight alongside us that he is not of our kin, or as a foreigner or a refugee. Yet when we are well off after our Jihād we tell him, “May Allāh reward you for your efforts and bless your struggle, JazākAllāhu khayr. If you want to live with us, go to the passport center and apply for residency.”

He comes to fight alongside you against Bashar Assad and in the end you tell him go apply for residency? This is the least of matters, that is if their names are not taken and sent back to their home country. If they don't hand them over to the intelligence services of their countries, that will come after another Geneva conference in Damascus requesting the new government to hand over the the list that contains their names, and to hand over the individuals, and history repeats itself. This is a movie that we have seen before and a show we have witnessed before. These are our deeds, and our Jihādī project has been lost in some parts of the earth (because of it).

Refraining from having barā from the mushrikīn and making takfīr on the murtaddīn and refraining from fighting them is the fitnah, not fighting the murtaddīn.

{Indeed those who have believed and emigrated and fought with their wealth and lives for the sake of Allāh, and those who give shelter and aid, they are allies of one another}

A single row;

{And those who disbelieve are allies of one another, And if you do not do so, then there will be fitnah on earth and great corruption}

Go back to the tafsīr, if you do not fulfill the command of allying with the mu'minīn, having barā and showing enmity towards the mushrikīn, then there will be fitnah on earth and great corruption.

This is the middle way, between the way of the harooriyyah (khawārij) and their likes – who, due to their deficient knowledge, follow the path of unsound piety – and the way of the murjiah and their likes, who follow the path of complete obedience to the rulers, even if they are unrighteous.

A question posed to shaykhul Islām Ibnu Taymiyyah rahimahullāh

Question: What do the scholars of the Deen have to say regarding those Mongols who invaded the Muslim lands of Shām in the year 699 Hijri, and who, as is well-known, killed many Muslims, took captive some of their children, and robbed the Muslims which they found. They violated what is inviolable and sacred in the Deen, by humiliating the Muslims and desecrating the masaajid, especially Masjid Al Aqsa, by taking from the personal wealth of the Muslims and from that of Baytul Maal enormous amounts, and by taking prisoner a great number of Muslims and removing them from their lands. Then, after all this, they claimed that they adhere to the Shahādatayn, and that it is harām for anyone to wage war on them, because they claimed to be adherents to the foundation of Islām and because they no longer persecuted the Muslims.

Is it lawful to wage war on them, or is it obligatory? If it is either, then what is the reason for it being so? Give us your opinion – may you be rewarded.”

Answer: Alhamdulillahilāhi Rabbil ‘Aalameen.

Every group which leaves, changes, or refuses to implement any agreed upon, undisputed law of Islām, whether it is these people or others, must be fought until they adhere to all the laws of Islām. This is the rule even if they pronounce the Shahādatayn and adhere to some of the Islamic laws, as Abū Bakr as-Siddeeq and the Sahābah (radiAllahu ‘anhum) waged war on those who withheld the Zakāh.

As well, the scholars who came after the Sahābah are in agreement about this principle. For, after the initial objection made by ‘Umar to Abū Bakr, the Sahābah (radiAllahu ‘anhum), agreed to wage war for the rights of Islām, and in this, they were adhering to the Qur’ān and Sunnah.

Moreover, the Prophet’s Hadeeth about the Khawārij is established by ten chains of narration, and the Prophet, (sallAllahu ‘alayhi wa sallam), said that they were the worst of the people, despite him saying, “You will look down on your prayers

when you compare it with their prayers, and your fasting when you compare it with their fasting.”

Thus, it became known that if some people simply cling to the label of Islām without adhering to its laws, then the obligation of fighting them is not cancelled.

Therefore, any group which leaves, changes, or refuses to implement some of the obligatory prayers, or fasting, or the Hajj, or violates the blood and wealth of the Muslims, or engages in consumption of intoxicants, or adultery, or fornication, or gambling, or marrying the mahaarem, or who do not wage war against the kuffār, or do not impose the jizyah on the jews and christians, or any other matter from the obligations and prohibitions of the Deen for which there is no excuse for not acting upon, then war must be waged against this group even if they accept that the obligation or prohibition is part of the Deen. And I do not know of any disagreement amongst the scholars in this regard.

Where the scholars have disagreed is regarding the group which insists on leaving certain Sunan, such as the rakaatayn before Salātul Fajr, the calling of the adhān and iqāmah (among those who do not regard it as obligatory), and other such Islamic practices. The scholars have disagreed regarding the question: ‘Is the group which leaves these practices fought or not?’

However, with regard to the undisputed obligations and prohibitions, which we have mentioned before, there is no difference of opinion about waging war on them.

And the group which withholds from Islām is considered by the investigating scholars to have a different status than al bughāt (those who rebel against the ruler, or dissent from his obedience). An example of the latter is the people of Shām who rebelled against Ameerul Mu’mineen ‘Alī ibn Abī Tālib; people who refused to obey a particular leader, rebelled against him, and tried to remove him. But the first group has dissented from Islām, and has the same position as those who withheld [from paying] the Zakāh, and the same position as the khawārij whom ‘Alī ibn Abī Tālib, radiy Allāhu ‘anhu, fought.

And ‘Alī fought the people of Basra and Shām differently from the people of Nahrawan; his way with the people of Basra and Shām was like that of a brother with his brother, and his way with the khawārij was not like that. And the proven

ahaadeeth of the Prophet, sall Allāhu ‘alayhi wa sallam, established the basis for the Sahābah’s consensus on Abū Bakr as-Siddeeq’s war against the withholders’ of Zakāh and ‘Alī’s war against the khawārij. And that is unlike the fitnah with the people of Basra and Shām – the texts of Qur’ān and ahaadeeth confirm about it what they confirm, and the Sahābah disagreed about it (i.e. the fitnah behind the Battles of Jamal and Siffeen – for it was Believers fighting against Believers).

Some scholars hold that the ahlul baghi (people of rebellion) whom it is obligatory to fight are those who have rebelled against the Imām after making a palatable misinterpretation of some text of the Qur’ān and ahaadeeth to substantiate their actions, and not those who have simply refused to obey him. Others regard both groups as bughāt. Nevertheless, there is a clear-cut distinction between the bughāt and the Mongols, and I know of no difference of opinion regarding the obligation of waging war on those who leave, withhold from, or refuse to implement any of the undisputed laws of Islām.

Now that this principle has been established, it must be said that the army of the people about whom you have asked includes some kuffār from amongst the christians and mushrikeen, as well as others who affiliate themselves with Islām (and they form the majority). They will pronounce the Shahādatayn if it is demanded from them, and they will extol the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam), but only a minority of them prays, and more of them fast during Ramadān than pray. The Muslim, in their estimation, is greater than others, and they hold the righteous Believers in esteem. They have some Islām, and differ in the extent to which they adhere to it. But most of them leave aside many or most of the obligatory aspects of the Deen, and this is why they are fought.

Notably, they enjoin Islām, but they do not fight the ones who leave it; indeed, whoever fights for the Maghool state is honoured by them, and they will not challenge him even though he is the enemy of Allāh and His Messenger. Likewise, if someone rebels against the Maghool state or attacks it, they will regard it as lawful to fight him, even if he is of the best of Muslims. They do not establish Jihād against the disbelievers, nor do they make ahlul kitaab submissive and force them to pay the Jizyah (as commanded in the Qur’ān, Āyah 9:29). They do not

forbid any of their troops from worshipping whatever they like, be it the sun, the moon, or something else.

What is apparent from their conduct is that the Muslim has – by their reckoning – the same status which Muslims would give to the honest, righteous person, while the kāfir, in their eyes, has the same status which the Muslims would give to a fāsiq or some Muslim who leaves the voluntary deeds of goodness (nawaafil). Furthermore, the majority of them do not regard the blood and wealth of the Muslims to be inviolable, except when their sultān forbids them from it. They do not leave off taking the blood and wealth of the Muslims, and if their sultān forbids them from it or from anything else, they will obey because he is the sultān, and not because of the Deen. The majority of them do not perform the obligatory duties – not the prayer, nor the Zakāh, nor the Hajj, etc. Similarly, they do not judge amongst themselves by the Laws of Allāh, but rather, judge according to rules which agree with Islām on some points, and disagree on others.

And fighting this type of people is obligatory, by agreement of the Muslims; none who know this Deen of Islām and know the truth about these people will doubt this – because this path which they are on and the true Deen of Islām can never be reconciled. And if it is obligatory to fight those Kurds, Bedouins, and other inhabitants of the desert who do not adhere to the Sharī'ah of Islām, even though their disease has not spread to the cities, then how about the Mongols?

Yes, it is obligatory to fight them in the manner enjoined by the Sharī'ah, which includes inviting them to adhere to the laws of Islām if the Da'wah to the complete Deen has not reached them, just as the kāfir al harbi would have to first be invited to the Shahādatayn if the Da'wah has not reached him.

If those who take up arms against this group completely conformed to Sharī'ah in their words, deeds, and niyyah (intention), then this is the best way to seek Allāh's pleasure, establish His Deen, and obey His Messenger. And if those who are fighting against people like the Mongols show some immorality, or transgress against the enemy in some way not sanctioned by Sharī'ah, or have a corrupt intention due to their fighting for leadership, and the harm of not fighting the 'abstaining' group has worse consequences for Islām than fighting alongside the corrupt people has, then it is obligatory to fight them to prevent the greater of

two harms; and this is one of the Usool (principles) of Islām which must be born in mind.

It is one of the Usool of Ahlus Sunnah wal Jamā'ah to join the military raids with every leader, whether righteous or immoral, because Allāh sometimes aids this Deen by the fājir, or worthless and despicable people, as mentioned by the Prophet (sall Allāhu 'alayhi wa sallam). It is also an Usool because to not be able to join the military raids [even] with immoral commanders or with soldiers among whom immorality is widespread could have the consequence of victory and conquest by others who are more harmful to Deen and Dunyā. So joining the military expedition with the unrighteous commanders and soldiers prevents the worst of the two choices, and leads to establishing (at least) most of the Laws of Islām, if not all of them.

And this is what is obligatory in this situation, and every situation like it. Indeed, most of the military expeditions which took place after the time of the Khulafaa' ar-Rashidūn did not take place except in this manner.

The Prophet (sall Allāhu 'alayhi wa sallam), said:

“Tied to the forelocks of the horses is the good until Yawmul Qiyāmah (Day of Resurrection) – the reward and the booty.”

This authentic Hadeeth supports the meaning of a Hadeeth narrated by Abū Dawood in his Sunan:

“Military expeditions (al-Ghazw) will persist from the time of my being sent by Allāh until the last of my Ummah fights the dajjāl. They are not annulled by the tyranny of a tyrant, nor by the justice of a just leader.”

Also, it is well-known that the Prophet (sall Allāhu 'alayhi wa sallam), said:

“A group of my Ummah will remain victorious on the Truth. They will not be harmed by those who differ with them, until Yawmul Qiyāmah.”

These ahaadeeth are just some of the many texts in the Qur'ān and Sunnah which Ahlus Sunnah wal Jamā'ah, alone among all groups, have agreed to adhere to, by joining the leaders, whether righteous or immoral, in Jihād against whoever deserves it; and this is unlike the rāfidhah or the khawārij, who are outside the Sunnah and the Jamā'ah.

However, the Prophet, sall Allāhu ‘alayhi wa sallam, also said:

“There will be unjust, disloyal, and immoral leaders. Whoever believes in them, in spite their lies, and helps them, then he is not of me and I am not of him, and he will not reach the Hawdh (Prophet’s Fountain). And whoever does not believe in them, because of their lies, and does not help them in their injustice, then he is of me and I am of him, and he will reach the Hawdh.”

Thus, if a person knows what the Prophet (sall Allāhu ‘alayhi wa sallam), ordered in terms of Jihād to be undertaken with the leaders until the Day of Judgement, and if he also knows that the Prophet (sall Allāhu ‘alayhi wa sallam), forbade helping the unjust in their injustice, then he will know [that] the middle way – which is the pure Deen of Islām – is to take part in the Jihād against any people who deserve it, such as these people which I have been asked about, alongside any leader and group that is closer to Islām than they are. And that is [only] if it is not possible to establish Jihād against them in any other way.

One must also avoid helping the group he is with in anything which involves disobeying Allāh. He should obey them in obeying Allāh, and not obey them in disobeying Allāh. For it is not allowed to obey any person in disobedience to the Creator. This is the way of the best of this Ummah, in old and modern times, and this way is obligatory on every mukallaf. This is the middle way, between the way of the harooriyyah (khawārij) and their likes – who, due to their deficient knowledge, follow the path of unsound piety – and the way of the murjiah and their likes, who follow the path of complete obedience to the rulers, even if they are unrighteous.

We ask Allāh to guide our Muslim brothers to whatever He loves and is pleased with, whether it is from words or from deeds. And Allāh knows best, and may the Peace and Blessings of Allāh be on our Prophet Muhammad and on his family and Companions.

Majmū’ al Fatāwā, Volume 28, pages 501-508

Who are the evil scholars?

By the ‘Ābid wal ‘Ālim Ahmad ibnu Mūsā Jibrīl hafithahullāh

This is very important to us and actually all this is important to us because I reiterate, we teach to be applied. Knowledge is meant to be applied. So who are evil scholars? Here is a rule Ash-Shātibī Rahimahullāh said, “Evil scholars are those who are dangerous to mankind. They are a disease to mankind, and they are those who do not act on their knowledge.”

In his book Al-Fawāid, Ibnul Qayyim gave a parable. He said evil scholars are like people sitting on the gates of Jannah and calling people to come on in. With their tongues they are saying come on in, come on in, but their actions are saying do not come in. The more they talk to people and tell people to come in, the more their actions say do not listen to us, because if we were indeed truthful then we would have been the first to apply it.

Those ‘Ulamā As-Sū appear as though they are guides but they are bandits, may Allāh save us and give us refuge from that. Those who do not apply what they learn are like bandits. It is like you are in your car and you are asking someone for directions, and he gives you a detour so he can rob you. That is how ‘Ulamā As-Sū are. The Qur’ān gives us parables and examples to learn from. Some of the worst parables and examples in the Qur’ān to learn from are pertaining to those who do not apply their knowledge.

{And recite (O Muhammad sall Allāhu ‘alayhi wa sallam) to them the story of him to whom We gave Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc), but he threw them away, so shaytān followed him up, and he became of those who went astray. And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is the description of a dog: If you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Āyāt (proofs, evidences, verses, lessons, signs, revelations, etc). So relate the stories, perhaps they may reflect.} (Sūrah Al A’raaf: 175-176)

A scholar, an ‘ālim who acts different from that which he knows, Allāh gave a parable that he is like a dog. Allāh says had We willed, We surely would have

elevated him. He is like a dog but We would have elevated him, but he clung on to this earth and followed his vain desires. He did not follow what he knows. The parable is the parable of a dog. If you drive him away, he lolls his tongue out. If you leave him, he lolls his tongue out. Whatever you do and whatever status he is on, he lolls his tongue out.

When Ibnul Qayyim talks about this, he mentions how the parable of a dog is to evil scholars and then mentions ten points under that. We do not really have time to go through them. Allāh gives this example and it is not of any dog, but a panting and lolling dog. He pants all the time and that is the worst of all dogs. Whether he is resting, tired, thirsty, with his thirst quenched or whatever status he is on, he is panting and lolling. If you tell the shaykh speak the truth, he is panting and lolling. If you leave him (the evil scholar) to not apply what he knows and what he knows he should apply, he is lolling. If you shun him, he is panting. If you just ignore him, he is panting. If he speaks, he is panting. He did not use what he knows so Allāh gives him a parable of a panting dog.

{The likeness of those who were entrusted with the Tawrāh , but who subsequently failed in those (obligations, did not carry it), is as the likeness of a donkey who carries huge burdens of books. How bad is the example (or the likeness) of people who deny the Āyāt of Allāh. And Allāh guides not the people who are dhālimūn.} (Sūrah Al-Jumu'ah: 5)

The likeness of those who were entrusted with the Tawrāh, and likewise the Qur'ān. The verse does not say the Qur'ān, but likewise the Qur'ān. After they were entrusted with the Qur'ān and they failed those obligations, they are like a donkey which carries huge burdens of books. Does he understand anything out of them? That is the example of the people who deny the Āyāt of Allāh. The first one was a parable of a knowledgeable person to a dog and here it is a parable to a donkey.

{They did not carry it.}

What that means is that they did not apply it. What usage does a donkey get out of the Asfār? The word in Arabic is Asfār, the plural of Sifr, which are the big books or tablets that they used to write upon. If you put them on a donkey, what does a donkey get out of carrying those Asfār? What does a donkey get out of it on its back but the weight? One who carries the Qur'ān, Bukhārī, Muslim, Al-Mughnī,

Usool Ath-Thalāthah or other books, if he knows it but he does not apply it then what does he get but the burden of carrying it? You get nothing but the burden of the weight, just like the donkey.

{Entrusted with the Tawrāh}

Ibn Abbaas radiy Allāhu ‘anhumā said Hummilū (entrusted with) meaning they were ordered to act upon it. They were given it in order to act upon it. Ibn Katheer Rahimahullāh said this parable is for those who do not know what is in the books. They are given the books to learn but they do not want to learn what is in the books. It is also for those who know what is in the books, they memorise it but they do not comprehend it and they do not act upon it. And it is also for those who know it and tamper and play around with it. They are worse than a donkey because at least a donkey has no intelligence to comprehend. They have the intelligence but do not use their intelligence, so they are indeed worse than a donkey.

In I’lām Al-Muwaqqi’īn, Ibnul Qayyim said even though this was directed to the jews, it also applies to the people who were given the Qur’ān and do not act upon that which is in the Qur’ān. Wallāhi it is a grizzly parable of a donkey. Allāh comparing one to a donkey and to a dog is something to warn you, so one applies that which he learns, seeks knowledge and applies knowledge. These are reminders for those who have a heart or give an ear while they are truly heedful.

{Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.} (Sūrah Qāf: 37)

Allāh tells Yahya;

{O Yahya! Hold fast the Scripture (the Tawrāh).} (Sūrah Maryam: 12)

Mujāhid and Zayd Ibn al-Aslam said “Bi Quwwah (hold fast)” means take knowledge, and apply and act on your knowledge.

The secularists, the tawāghīt and their murjiah donkeys do not want to talk about the undoubtable nullifiers in Islām

By Ash-Shaykh Al-Muhaddith Sulaymān Ibnu Nāsir Al-‘Alwān fakk Allāhu asrah

Ahlus Sunnah do not make takfīr on every sin and they do not do takfīr on those who commit major sins, as long as they do not make permissible those sins which are definitely harām. And those who attribute takfīr on the Muslimīn to the Mujāhidīn fī sabīli llāh or say that they do takfīr on everyone in general or that they do takfīr on those who commit major sins, they are making up nothing but lies against them.

Its unknown that the Mujāhidīn fī sabīli llāh make takfīr on major sins or on any sins and what they say is what the people of Sunnah have said about takfīr in shirk with Allāh and changing the Sharī‘ah of Allāh and supporting the kuffār over the Muslimīn and all Muslim Aimmah are united that whoever comes with a saying or action or belief that is contrary to the essence of our faith or alienates it and the proof stands against him, without any doubt, then he is a kāfir. And those who consider this to be the mathhab of the khawārij are muṭtadi‘yūn, the jahmiyyah and murjiah. And to those who complicate the simple matters of Islām regarding belief, disbelief & Istihlāl, this is nullified in the Book (Qur‘ān), the Sunnah and Ijmā‘. For the one who’s apostasy falls under the shahādatayn, or one of them, his Islām is only confirmed if he (openly) reaffirms the shahādah.

And (for the one) who’s apostasy is caused by denying an obligatory act (like Salāh), or by performing one of the nullifiers of ones Islām, like shirk with Allāh, or insulting the Prophet, sall Allāhu ‘alayhi wa sallam, or replacing the Islamic Sharī‘ah, or helping the kuffār against the Muslimīn, he will not enter back into Islām until he confesses that which he has disbelieved in and he repents to Allāh from that nullifier and he (openly) reaffirms the shahādatayn.

He can not be Muslim, even with the shahādatayn, without repentance because he use to profess the shahādatayn without disbelieving in it (the kufr he was doing). The ‘Ulamā are in agreement that lā ilāha ill Allāh does not benefit the one who says it if he does not stop contradicting it.

The secularists, the tawāghīt and their murjiah donkeys do not want to talk about the undoubtable nullifiers in Islām. They can't bear Takfīr on (clear) heretics and apostates and they hate listening to Takfīr even against Shayṭān the rejected. They don't know Islamic matters and they can't comprehend laws or jurisprudence except disbelief upon disbelief. They protest against the people of Sunnah in every matter and every trial and every heresy and apostasy and those people, I swear by Allāh, live in the darkness of confusion and ignorance.

Those who are saying about the Mujāhidīn fī sabīli llāh, their supporters and the defenders of their property and honor that they don't understand Islām, just want to hide their embarrassment for sitting with the those remaining behind. And by saying this they want to please the tawāghīt and gain their favor. Some of those who said this went to the countries of rāfiḍ and shirk and met with some of their devils for help and cooperation to face the Mujāhidīn fī sabīli llāh. So this man meets with the mushrikīn and cooperates with them against the Muwahhidīn. This is the kind of Islām they understand and call the people to and measure and weigh them with. They label anyone opposing this a fundamentalist, an extremist, a terrorist, a troublemaker.

The Islām that all Messengers agree upon is submission to Allāh and Tawhīd. To be bound to Him in obedience, to openly reject shirk and its people.

And this is what the fighters fī sabīli llāh practice.

Ya Muslimīn, do not be amazed at the gathering of the nations and religions of disbelief against the Islamic State, for this is the condition of the victorious group in every era. This gathering will continue and the trials and tribulations will intensify until the two camps are completed

Ash-Shaykh Al-Mujāhid Abū Bakr Ibrāhīm ‘Awwād Al Baghdādī hafidhahullāh

If we persist in the face of the world and fight all its armies with all their capabilities and then triumph, it will be of no surprise. It is the promise of Allāh to us.

{And [you will obtain] another [favor] that you love – victory from Allāh and an imminent conquest} [As-Saff: 13].

And if we are afflicted with killing, and our wounds become many, and the storms rage against us, and our adversities become great, then it would also be of no surprise. It is the promise of Allāh to us. Rather, affliction is an inevitable decree. Allah subhānahu wa ta’āla says;

{Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [their] Messenger and those who believed with him said, “When is the help of Allāh?” Unquestionably, the help of Allāh is near} [Al-Baqarah: 214].

It was reported on the authority of Khabbāb (may Allāh be pleased with him) who said, “We complained to the Messenger of Allāh sall Allāhu ‘alayhi wa sallam while he was reclining on a cloak of his in the shade of the Ka’bah. We said, “Will you not seek help for us? Will you not supplicate for us?” He said, “Indeed, from those who came before you, a man would be taken and a hole would be dug for him in the ground and he would be placed inside. Then a saw would be brought and placed on his head and he would be sawed in half. And he would be raked with iron combs beneath his flesh and bones, but that would not turn him back from his deen. By Allāh, this matter will be completed, to the point that a rider will travel from Sana’a to Hadramawt not fearing anyone other than Allāh and a wolf after his sheep, but you are being hasty” [Reported by Al-Bukhārī].

Ya Muslimīn, do not be amazed at the gathering of the nations and religions of disbelief against the Islamic State, for this is the condition of the victorious group

in every era. This gathering will continue and the trials and tribulations will intensify until the two camps are completed, such that there does not remain in this camp nifāq, and there does not remain in that camp Īmān. Furthermore, have certainty that Allāh will aid His believing slaves. And rejoice and be at ease, for your state continues to do well. And the more the nations increase in their frenzied mobilization against it, the more it increases in its certainty of the victory of Allāh and that it is upon the straight path, and the more severe its tribulations become, the more it casts out the enemies and munāfiqīn and the more pure, firm, and steadfast its ranks become.

Ya Muslimīn, indeed the battle today is no longer merely a crusader campaign. It is but the war of the nations of kufr altogether against the Ummah of Islām, and it has not occurred before in the history of our Ummah that the entire world gathered against it in one battle as is occurring today. Indeed, it is the battle of the disbelievers altogether against the Muslimīn altogether, and indeed every Muslim is intended by this war. And he is obliged to execute the command of Allāh to him by carrying out the obligation of Jihād for the cause of Allāh. So if he obeys, then for him is good, salvation, success, nearness to Allāh, and the attainment of His pleasure, and if he disobeys, then for him is destruction, loss, and the attainment of the anger of Allāh and wrath.

Indeed, every Muslim is intended by this war. And he is obliged to defend the Deen of Allāh and His Sharī'ah and to support the oppressed men, women, and children, for this war is the war of every Muslim. Indeed, it is upon him to engage himself in it in order to defend his deen, defend himself, defend his wealth, and defend his honor and dignity. So prepare yourselves for your war, ya Muslimīn everywhere. Prepare yourselves while being confident of in the victory of Allāh. Prepare yourselves, and do not weaken and do not grieve. Indeed, your Lord 'Azza wa Jall has said to you about the disbelievers;

{You [believers] are more fearful within their breasts than Allāh. That is because they are a people who do not understand. They will not fight you all except within fortified cities or from behind walls. Their violence among themselves is severe. You think they are together, but their hearts are diverse. That is because they are a people who do not reason} [Al-Hashr: 13-14].

Allah ‘Azza wa Jall spoke the truth. Here are the Christian crusaders and the nations and religions of kufr gathered alongside them, with the jews behind them all, not daring to come by land to fight a small group of Mujāhidīn. Each one of them pushes the other forward in order to get him entangled. They don’t dare come, because their hearts are filled with fear of the Mujāhidīn, and because, by the grace of Allāh, they were taught a lesson in Afghanistan and ‘Irāq and realized that they don’t have the power to defeat the Mujāhidīn.

They don’t dare come, because they know with certainty what terrors and calamities await them in Shām, ‘Irāq, Libya, Afghanistan, Sinai, Africa, Yemen, and Somalia. They know what awaits them at Dābiq and Ghūtah of defeat, ruin, and devastation. They know that it will be the final war, and thereafter – by the permission of Allāh – we will raid them and they will not raid us, and Islām will lead the world once more until the establishment of the Hour.

For this reason, they delay their coming as much as they are able to, and work vigorously to mobilize more of their tails and agents from among the Sahawāt, the murtaddīn, the atheist Kurds, and the herds of rāfidī cattle.

(Extracted from the speech, “So wait, No doubt we, along with you, are waiting”)

Yā sons of Khilāfah

By Ash-Shaykh Abū ‘Abdur Rahmān ‘Ubaydah Al-Athbajī hafidhahullāh

Yā sons of Khilāfah, know that if they assemble against you that nothing will harm you except what Allāh has already written.

When we say that america is weak and will be defeated, the weak young minds laugh. I ask you by Allāh, did you not see John Kerry begging the world to provide assistance in order to fight the Islamic state? Where is the alleged might of america? Why do they not come down to the ground with its forces and fight the Islamic state? Because they know the black flags are thirsty for their blood. Instead, they are stuck in the sky bombing by air. Is this not evidence of its weakness and cowardice?

As for the armies of the murtaddīn ‘arab states, and the head of them the state of Āli Sa’ūd, what have we seen of them in training, preparing and waging atleast one war against the jews or Bashār? But, now they are training, preparing and spending billions to defend the rāfidah in ‘Irāq.

{...So they will spend it, then it will be a (source) of regret, then they will be overcome...}

As for the evil priests, what have we ever seen of them with regards to inciting to fight except when it came to fighting the Islamic state? What have we seen of them in having kufr in one of the tawāghīt? But, they have kufr in the Islamic state. All this, and others not mentioned, points to the purity and correctness of the manhaj of the Islamic state.

Finally my brothers I want to end with this Hadīth:

“...there will be Khilāfah on the Manhaj of Prophethood and it will be for as long as Allāh wills, then He will remove it when He wills, then there will be biting kingship for as long as Allāh Wills, then He will remove it when He wills, then there will be oppressive kingship for as long as Allāh wills, then he will remove it when He wills, and then there will be Khilafah upon the Manhaj of Prophethood,’ and then he remained silent.”

The rule of the tawāghīt will not return. The Khilāfah will expand and it will open Jazeeratul ‘Arab, Rome, Persia and Constantinople. Then it will hand over the flag to ‘Īsā’alayhi salām.

Pillars on which the Jihādiyyah Manhaj stands

By the Mujāhid Shaykh Abū Yahya Al-Lībī rahimahullāh

I mentioned that the first foundation and main base in this issue is complete faith and definite belief that Jihād is an ‘Ibādah to which we have been commanded and that we must make every effort to discharge it in the same way we discharge Salāh, Siyām, Hajj and other ‘Ibādāt. And many of the groups which took the path of Jihād first were beset by blemishes and flaws because of their confused understanding of this fact, as Jihād was – or became – in their imagination, a mere dry means, like other earthy means by way of which one strives to establish states.

So when darkness permeated this concept, it was easy for them to abandon Jihād and jump to the ballot boxes as another option equal to the ‘Ibādah of Jihād, and therefore an alternative to it. Thus, we see in contemporary terminology the popularization of terms like “the option of Jihād,” “the option of resistance”, by which they also mean Jihād, “the option of arms,” “the option of combat,” “the option of struggle,” and so on to the last of this disgusting modern series.

As for us, we say “the ‘Ibādah of Jihād,” and when we add “‘Ibādah” to Jihād, this makes it spring from submission, obedience, surrender and abandonment of choice when ordered.

As for the second pillar on which the Manhaj of Jihād stands, it is that this ‘Ibādah which we perform and which we make every effort we can to bring to life has as its first objective the establishment of the Deen, rule of the Law and making the creation worship their Creator. So it is a noble means to a great end which is not dirtied by the pollution of patriotism, the filth of nationalism, the stain of rationalism or the rigging of whims. And it is the lofty concept which the Qur’ān and Sunnah express with the phrase “in the path of Allah”, in obedience to Allāh subhānahu wa ta’āla.

And this motive must be clearly defined in the depths of the soul, just as it must be active and tangible in practical pursuits. This is why it is related in the authentic Hadeeth from Abū Mūsā that he said, “A man came to the Prophet (sall Allāhu ‘alayhi wa sallam) and said, ‘One man fights for booty, another man fights for fame, and another fights to show off, so which of them is in Allāh’s path?’ He

replied, ‘The one who fights for the supremacy of the Word of Allāh is in Allah’s path.’” And he (sall Allāhu ‘alayhi wa sallam) said, “He who fights under an ambiguous banner out of partisan anger or calls to partisanship or aids partisanship and is killed, is one killed in the time of jāhiliyyah.”

And on the basis of this fundamental, we caution some of the Islamic groups, among them HAMAS, which are risking the blood of their members and pushing them into battles which have reins or bridles, and we call on them to cleanse and empty their Jihād of contemporary

Jāhilī pollutants and of the terms which shaytān made to appear pretty to them but which are like wind in the desert on the balance of Law: e.g. patriotism, nationalism, shared destiny, the supreme maslahah and the other slogans which are repeated many times daily on the tongues of their officials and commanders. None of this has any place in the Deen of Allāh subhānahu wa ta’āla, and it is one of the major catastrophes resulting from the failure to appreciate this genuine pillar of the Jihād Manhaj.

Therefore, let our intent be clear, our target defined and our objective declared: the establishment of the Deen of Allāh in its complete and comprehensive sense which is articulated by the statement of Allāh;

{and the Deen is wholly for Allāh}

And it is an objective for which we make sacrifices and for whose establishment we pour out our blood and give of our efforts, and everything else, whatever its value, is less than it. And that’s why we don’t accept the least compromise regarding it, nor do we agree to make it the subject of research, review and giving and taking, even if holding on to it leads to the total annihilation of our groups. We aren’t better in that regard than the People of the Ditch.

So there is no room for respecting international legality, nor for observing the charters of the united nations, nor for referring to the resolutions of the security council, nor for sanctifying the charter of the league of Arab States. All of these organizations with everything and everyone in them aren’t worth an ant to us.

As for the third pillar on which the Manhaj of Jihād stands, it is walā and barā, in belief and concept and behavior and action. This deep Īmāni concept which is the strongest knot of Īmān, as the authentic Hadeeth says, is among the most

important and greatest of the things on which the Manhaj of Jihād is founded. And any scratching or playing with it means to shake and disturb the Jihādi March from the inside and liquefy it in an ugly way by giving precedence to imaginary so-called maslahah with which the fundamental of the Deen and its mainstay is destroyed.

Walā, from which branches out – the right of help, aid, love and affection, must be based on one foundation as firm as the mountains: Īmān. The Muslimīn are one Ummah, from their east to their west and from their north to their south, and equal in that are the red and the black, the Arab and the non-Arab and the near and the far. Allāh subhānahu wa ta’āla says;

{And the believers, men and women, are protectors, one of another.} (9:71)

And he (sall Allāhu ‘alayhi wa sallam) said, “The parable of the believers in their mutual love, mercy and sympathy is that of the body: if one of its limbs falls ill, the rest of the body responds to it with sleeplessness and fever.”

So there is no consideration given to color, not to race, nor to tribe, nor to borders, nor to farness or nearness, and it is the same whether he is in Africa or Asia or Europe or America or Australia. Rather, [the differentiator] is Īmān and Taqwā, and the one who is pulled back by his deeds is not pushed forward by his affiliation. And the rooting of this concept in our hearts obligates us to adopt the causes of the Muslimīn and

have the real feeling which leads to action that their happiness is our happiness, their sadness our sadness, their tragedy our tragedy and their security our security. There is nothing connected with the Muslimīn which we could possibly call an internal issue and thus leave our duty of helping when we are able, declaring our loyalty and discharging the rights of faith- based brotherhood.

So the general rule which stems from this deep-rooted concept is what the Prophet (sall Allāhu ‘alayhi wa sallam) made clear with his statement, “Help your brother, be he the oppressor or the oppressed.” A man said, “Yā Messenger of Allāh, I can help him when oppressed, but how can I help him when he is the oppressor?” He replied, “Prevent him from oppressing, and by that you have helped him ” And the Hadeeth is agreed upon.

As for the concept of barā, which implies unending hostility and continuous hatred between Īmān and its people on one side and kufr and its party on the other, then the kuffār – all the kuffār – are our enemies, and we neither are loyal to them nor befriend them nor love them. How can we love or be friendly with those whom Allāh has made His enemy? No, we treat them as the Imām of the Hunafā and father of the Prophets, Ibrāhīm'alayhi salām said;

{We have nothing to do with you and with that which you worship beside Allāh. We have rejected you, and there has begun between us and you enmity and hatred forever, until you believe in Allāh Alone." (60:4)

So we don't distinguish between a patriotic kāfir and an alien kāfir, nor between a local kāfir and foreign kāfir, nor between an invading occupier and an apostate helper. Accordingly, we are not of those who make the ties of allegiance nationality, citizenship, relationship or so on. The believer is our brother, even if he be the farthest of the far in his dwelling and affiliation, while the kāfir is our enemy, even if he be the nearest of the near in his district and connections. Allāh subhānahu wa ta'āla says;

{Yā you who believe! Take not for allies your fathers and your brothers if they prefer kufr to faith; and whoever of you take them as allies, they are the wrongdoers.} (9:23)

And He ta'āla says;

{You shall not find any people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they be their fathers, or their sons, or their brothers, or their clan.} (58:22)

And He subhānahu wa ta'āla says;

{Your allies are Allāh, His Messenger, and the believers, those who establish regular prayers and pay Zakāh and bow [in worship].} (5:55)

We are also not those who divide the Jihād and allow, support and call to it against the jews in Palestine but forbid, criminalize and prevent and deter it in 'Irāq or Afghanistan or Chechnya or Algeria or elsewhere. Jihād, which is the highest and the greatest form of barā, is against the jews in the exact same way it is against the nasāra, magians, hindus and murtaddīn, because the type of

relationship we have with all of these sects is one: total separation, complete disassociation and open animosity. And as long as the matter is like this, we will not prefer one kāfir to another because of his patriotism or nationalism or his noble descent or affiliation.

We fight the mushrikīn one and all as they fight us one and all, and we don't stop in that at any boundary, or limit ourselves to one type, or confine ourselves to any territory. This is our path until everyone submits to the Deen of Allāh subhānahu wa ta'āla and complies with its rules and surrenders to its authority.

The balance and measure by which Islām assesses things is not a purely dunyā balance disconnected from the Ākhirah. The greater part of its scale with which we weigh the value of Jihādi actions is connected to the world of the Hereafter, the world of recompense, rewards and the greatest prize from the Generous Giver

By Ash-Shaykh Al-Mujāhid Abū Yahya Al-Lībī rahimahullāh

It goes without saying that when we say we are in Jihād, combat and defense, this by necessity means that there are sacrifices which the Mujāhidīn must make, and when we describe ourselves as being in a battle and on differing and open fronts, that means that the battle needs fuel, provision and energy with which to move its wheel. And I didn't say in my previous answer that we haven't offered any sacrifices in the ferocious and heated confrontation between us and our enemies, the salībiyyūn and the underlings. We have never said this and we can't possibly say this. But is Jihad anything other than wounds and injuries, killing and combat, and war with its ups and downs?

Everyone whom Allāh has guided to observe the 'Ibādah of Jihād has by that paved the way for himself with a general rule in which he deals with every step he takes in his Jihādi journey: that rule which the Qur'ān had clarified with utmost clarity, saying;

{Say, 'You do not await for us aught save one of the two good things} (9:52)

Which is victory or shahādah. And He, 'Azza wa Jall, says;

{Let then those fight in the cause of Allāh who would sell the present life for the Hereafter. And whoso fights in the cause of Allāh, be he slain or be he victorious, We shall soon give him a great reward.} (4:74)

So the balance and measure by which Islām assesses things is not a purely dunyā balance disconnected from the Ākhirah. The greater part of its scale with which we weigh the value of Jihādi actions is connected to the world of the Hereafter, the world of recompense, rewards and the greatest prize from the Generous Giver. As for the remaining part of this scale, it is the part connected with the world and its interests, and the part in which the sweetness of victory and empowerment is placed. And accordingly, it is with this proper visualization of

how to deal with profit and loss, victory and defeat, and success and failure that we must look at our Jihādi actions.

Consider with me the Hadeeth related by Imām Muslim and others from ‘Abdullāh bin ‘Amr bin Al-‘Aas (radiy Allāhu ‘anhu) who said, “The Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) said, ‘There is no raiding party or squadron which raids, takes booty and returns safely that won’t have taken two-thirds of their reward in advance. And there is no raiding party or squadron which fails and is afflicted that doesn’t receive their full reward.’

This is why Allāh subhānahu wa ta’āla has forbade the believers to deal with the affairs of the Jihād in this fashion, and has replied to those who think that the path of wisdom is by seeking out safety, distancing themselves from risks and withdrawing, saying;

{Yā you who believe! Be not like those who have disbelieved and say of their brothers when they travel in the land or go forth to war, ‘Had they been with us, they would not have died or been slain.’ They say this so that Allāh may make it a cause of regret in their hearts. And Allāh gives life and causes death and Allāh is mindful of what you do.} (3:156)

And He ta’āla also says;

{It is these who said to their brothers, while they themselves remained behind, ‘If they had obeyed us, they would not have been slain.’ Say, “Then avert death from yourselves, if you are truthful.} (3:168)

And because of this, Allāh ‘Azza wa Jall severely reprimanded the group which attempted to abandon the battle and lay down their swords at the mere rumor during the ‘Uhud expedition of the killing of the Prophet (sall Allāhu ‘alayhi wa sallam), which is without exception the greatest misfortune the Muslimīn could possibly be afflicted with until the Day of Resurrection, and he explained to them that the death or killing of the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) and his absence doesn’t mean going back, nor does it mean loss on the balance of Jihād, nor is turning on one’s heels acceptable because of it. He (ta’āla) says;

{And Muhammad is but a Messenger. Verily all Messengers have passed away before him, if then he dies or is slain, will you turn back on your heels? And he

who turns back on his heels shall not harm Allāh at all. And Allah will certainly reward the grateful.} (3:144)

Is the Islamic state from the khawārij?

By Ash-Shaykh Hussayn Ibnu Mahmūd hafidhahullāh

Perhaps the latest group that has been defamed with terrorism and as khāwarij is the group " The Islamic State". Indeed talk regarding this group has increased in the Arab and World media outlets, in the Internet, in websites and in social networks. We have seen tons of lies being levelled on it via visual, written and audio media outlets. And even with the main media outlets agreeing upon vilifying this group, the common people are divided as supporters, opponents and neutral parties, so what is the reality of the many things that are said about the group?

From that which there is no doubt of, is the fact that it is not a khāwarij group. This is because it has not rebelled against the righteous Khalīfah ‘Alī – may Allah be pleased with him – according to the view of those who said that, and they didn’t fight a rightful Muslim Imām like the saying of some scholars, and they do not believe in the origins or principles of the khawārij that are agreed upon amongst themselves. So naming them to be khāwarij is like claiming that a person who doesn’t believe in ‘Īsā – ‘alayhi salām – to be a christian, or attributing Islām to a person who don’t believe in Muhammad – sall Allāhu ‘alayhi wa sallam. So it is necessary for a person to have belief in the origins of a sect or a group to actually belong to it. This is a self-evident thing which sensible people don’t differ on. And it is not permissible to describe it to be khārijīyyah just because it appeared to some that it agrees with the khawārij in some matters, because this is not the way of scholarly categorization. The christians magnify ‘Īsā and the jews magnify Mūsā, so will a Muslim who magnifies them both be either a jew or a christian?

The texts that have come regarding the khawārij ratifies each other (that is some of the text testifies for the other texts authenticity). And it explains each other, and reinforce each other. We have seen the necks of the texts being twisted in a desperate attempt to apply the texts on – The Islamic State – today, just like what we used to see regarding the Jihādi group Al-Qā’idah years earlier, and it is the same hopeless wretched attempt from people who have become ignorant of the danger of their deeds, and they did not take care of the sanctity of the Hadīth of the Prophet – sall Allāhu ‘alayhi wa sallam, and if we were to bring our sayings

that were said in defense of Al-Qā'idah as if it were in the manner of a story or narration we would not have had to do more than changing the names to apply those statements on the Islamic State today to deny these allegations levelled at them.

Indeed, the most prominent characteristics that have come regarding the khawārij in the Prophetic Aḥādīth is : “Shaving”, “Young in age, with foolish dreams”, “Killing the people of Islām and leaving off fighting the people of idols”, “beautify their speech but make their actions ugly”, “recite the Qur’ān, they think it is (evidence) for them but it is evidence against them”, “severe and sharp”, “the Sahābi degrades his Salāh compared to their Salāh.” If these characteristics gather – and others besides them from the characteristics of the khawārij and their origins – in a group specifically, it compels from that for them to be “the worst of those killed under the sky”, and “the best of those killed is whom they killed” and for them to be “the most hated creation of Allāh to himself”, and “in their killing is a reward for who killed them with Allāh on the Day of resurrection”, so can anyone who has even an atoms weight of piety and fear of Allāh a pass verdict on a group specifically that it is khārijīyyah and say that what is incumbent from his verdict is what was commanded in the Prophetic narrations?

The reality is that the majority of these characteristics – and the most severe from them – we find it clearly without any obstruction in the Arabian armies: for they are the ones with shaved heads, young in age with no dreams, killing the people of Īmān while leaving off the people of idols, and they are the most severe and sharpest against the Muslimīn, they beautify their speech and make their actions ugly. The khawārij are in fact better than them because they were people of honesty, worship and sincerity. As for these armies, they are most likely to be treacherous, unfaithful and immersed in debaucheries. Is this not what we have seen in Libya, Egypt, Syria, ‘Irāq and others besides those lands? So are these armies khāwarij? Have we seen any Arabian army fighting the disbelievers in this age of ours? The khawārij leave off the disbelievers, but these are allying with the disbelievers and killing Muslimīn while being in the ranks of the disbelievers in Afghanistan and others besides it, and they besiege Muslimīn in Gaza for the benefit of the jews and they ally themselves with the apostates (secularists) against the Muslimīn in the Arabian lands and others besides it. So who is more worthy of the title of khāwarij? Rather they are worse than Khāwarij!

From what we see and what the world sees with audio and video isst the christians of America, France, Britain, and fighting against the rawāfid of Persia and Arabia, and fighting against the nusayriyyah and the secularists from the Kurds and others besides them, and these are all enemies of Islām and Muslimīn, and these actions of theirs contradicts with what has come from the Prophet sall Allāhu ‘alayhi wa sallam regarding the khawārij. And so, the saying of the Prophet – sall Allāhu ‘alayhi wa sallam, “They fight the people of Islām and leave the people of idols,” and describing the State (Dawlah) as khāwarij do not hold ground. Except if we were to believe in only part of the statements of the Prophet sall Allāhu ‘alayhi wa sallam and disbelieve in some parts. This is if we were to accept [the statements] of some that the Dawlah is fighting the people of Islām like how the khawārij were doing.

Dawlah (The State) has scholars that it can return to for reference and Fatāwā, and we have seen that they refer back to the statements of the people of knowledge from the Salaf and contemporaries in their publications. This is a trait not found in the khawārij. The soldiers of Dawlah are not ones who have shaved heads, but this is a clear characteristic found in the khawārij, and the Dawlah do not make Tafseer (explanations) of the Qur’ān based on its whims, rather it refers to reputed Tafseerbooks, and the Dawlah didn’t rebel against a rightful Imām – and where is such an Imām in this age of ours – rather they rebelled against the rawāfid and the nusayriyyah in ‘Irāq and Shām. Dawlah – its soldiers – do not believe in the principles or origins of the khawārij from the Takfeer of those who commit a major sin, and the Takfeer of ‘Alī, Mu’āwiah, ‘Amr bin Al-‘Aas, and the people of the arbitration and people of Siffīn, and they do not view the Qur’ān to be created, and they do not deny the authenticated Sunnah, and they do not deny the intercession (Shaf’āah), and they do not negate characteristics [of Allāh the Most High], and they do not say that the major sinners will be punished with an ever-lasting punishment in the Hereafter, and they do not say that the narrations narrated by a chain of narrators consisting of one narrator in every part of the chain (Khabarul Ahad) is not a valid evidence, and they do not say that it is permissible for the highest Imāmate to be from besides Quraysh, and they do not say that rebelling against the tyrannical Imām is an obligation, rather they said that it was obligatory to rebel against the disbelieving leader – the one who legislates from other than the Sharī’ah of Allāh, the one who allies with the

enemies of Allāh – and this is in fact the view of Ahlu Sunnah, and they do not deny the Shafā’ah for the major sinners, and they do not deny that there is punishment in the grave, and they do not make Takfeer on the common Muslimīn like some people claim, but they make Takfeer of a very small portion of the people specifically due to their Ijtihād which we may agree to or disagree from. And the soldiers of Dawlah (the State) pray behind Muslimīn from other groups besides theirs, and they treat the common Muslimīn of other groups besides theirs in a good manner, so in what way do they become khawārij, while they do not even agree with the khawārij in their origins that are agreed upon between the khawārij themselves, nor in the Furoo’ (branches) and nor in their characteristics.

Indeed the saying that the Islamic State is khāwarij, and describing its soldiers to be “Dogs of Hell fire” is a great risk that doesn’t make the one who say it safe from being among those who lied upon the Prophet – sall Allāhu ‘alayhi wa sallam – “intentionally” to claim that the likes of these people are those whom the Prophet sall Allāhu ‘alayhi wa sallam prevented them from his sayings. Applying the texts to what is happening requires knowledge of these texts, and requires knowledge of gathering the texts in a scholarly manner, and requires knowledge of the reality of what’s happening, and it requires impartiality to the truth. I have followed those who applied these Aḥādīth on Dawlah and I have found that many of them are not from the people of Knowledge, and those of them who were from the people of knowledge either they are the palace scholars, and they are the majority, or they have not gathered the texts, and those who have gathered the texts they didn’t know the state of the Islamic State in reality because he hears about it from only one side, and if there was a person who knew, then he has not passed verdict with impartiality. The majority of the verdicts are political or partisan in nature and not Shar’ī (legitimate), or it is that the verdict was due to enmity or due to a lack of acceptance – “the resentful eye sees all the faults “(Part of a poem of Imam Shafi’ī)

There is an Āthār (a narration), that is being passed around by some from the book “Al-Fitan” written by Hāfidh Nu’aym bin Hammad, who says: “Al-Waleed told me, and Rushdeen, from the authority of Ibn Luhy’ah, on the authority of Abū Qubayl, on the authority of Abū Roomaan, on the authority of ‘Alī bin Abi Tālib – may Allāh be pleased with him – who said, “If you see the black flags stay put in

the land, and do not move your hands nor your legs, thereafter a weak people will emerge ill prepared for it, their hearts are like sheets of Iron, they are the people of Dawlah (mistranslated to the state), they will not be loyal to any covenant or pact, they claim to be of the truth but they are not its people, their names are nicknames, and their attribution is to villages. Their hair is long like the hair of women. They will differ between themselves, thereafter Allāh will bring forth the truth from where He wills.”

This narration – in its chain of narrators is Ibn Luhy’ah and Rushdeen: and both of them are weak, and in it is a change to another chain of Al-Waleed who is a known Mudahlis (one who tampers with the Hadīth), so the chain of this narration is very weak, and it is not verified in any way. Therefore it is not permissible to transmit the likes of this to the people believing it to be from the statements of the Prophet – sall Allāhu ‘alayhi wa sallam – and it will not help him that he had merely only conveyed it from a book, especially from the likes of the book “Al-Fitan” written by Nu’aym bin Hammad. In it is many weak and fabricated narrations and narrations from the people of the scripture and ambiguous people whose identities are not known. Imām Adh-Dhahabī – may Allāh have mercy on him – said regarding this book, “And he wrote the book Al-Fitan, and in it he has come up with strange things and abominations.” (Ah-Siyar: Volume 10)

That requires verification since lying upon the Messenger of Allāh is not like lying upon any others besides him, and applying the likes of this [weak narration] upon the Mujāhidīn makes matters even worse. So the obligation upon the Scholars is in explaining to the people the state of such statements so that the common people are not deceived and takes such to be Deen.

(Study on the khawārij)

Do Istighāthah that Allāh show you who the guided 'Ulamā are, who the guided groups are and those who are misguided

By Ash-Shaykh Ahmad Jibrīl hafidhahullāh

We do Istighāthah (the du'ā when in a calamity or hardship for support and relief) in difficult times, when we are in distress, when people wronged us and when the Ummah is facing trials. That is all good and that is what we should all do Istighāthah in. We should do Istighāthah to Allāh from our sins. But in days like today, do Istighāthah to Allāh to guide you to the right path, to keep you on the guided path and to show you the truth in the high waves of Fitan that this Ummah goes through. Do Istighāthah to Allāh that He show you the truth during the Fitan. Wallāhil 'Adheem, it needs Istighāthah today.

Do Istighāthah that Allāh show you who the guided 'Ulamā are, who the guided groups are and those who are misguided. Let me repeat. Do Istighāthah so Allāh can show you the guided path and keep you on it, show you the guided 'Ulamā and the guided groups, and show you the misguided so you stay away from them. Do that type of Istighāthah as if you were drowning in an ocean. Listen to this Hadith:

Hudhayfah said there will come a time when no one will be rescued, relieved or free from the Fitan, except one who makes the Istighāthah like the one who is drowning.

No one will be relieved and no one will see the truth in the Fitan, except who? Except one who does the Du'ā of one drowning. What type of Du'ā is the Du'ā of one drowning? We just took it – Du'ā of Istighāthah. Istighāthah to what? To show him the truth from the evil and to keep him firm. Not just any superficial Du'ā like O Allāh guide me, I am a Muslim on the right path. No, sincere Du'ā as if you were drowning because Wallāhil 'Adheem, drowning in the water on the pure Tawheed is easier than drowning in the Fitan and losing your Deen. Several of the Salaf were quoted as saying when Fitan come, only very, very, very few will see the truth. When there is Fitan, only few of the few of the few will know how to analyse them. Make Istighāthah to be amongst them or at least see the reality of the Fitan. After time passes on Fitan and they end, then everyone will see the reality of what the few were trying to tell them. That is what

happens during all Fitān. The problem for many is that after they see the reality, they have already lost their Deen.

Regarding those who hesitate or doubt in the kufr of the tawāghīt who ascribe to Islām

By shaykh Ahmad Ibnu Hamūd Al Khālidī fakk Allāhu asrah

Regarding those who hesitate or doubt in the kufr of the tawāghīt who ascribe to Islām, their (the tawāghīt) condition has become to a large majority unclear. Especially due to the fact that they bring many features of Islām to the fore front like Salāh, Hajj, building Masājīd, handing out Qur’ān, sadaqah etc. Those who do not declare their kufr are in one of three categories:

1. Those who help and support the tawāghīt, obey it’s regulations, neglect the commands of Allāh, seeking to extinguish the Light of Allāh and His Word, and fights against His Awliyā who protect the Deen. These are the servants of the tawāghīt and its mouthpieces that call the people to worship it. They are the secularists, democrats and people who have no share in the Ākhirah. As for this type there is no doubt in their kufr.
2. Those who do not know the general state of the tawāghīt, their condition or what they have fallen into from kufr but they believe what Allāh says on those in this matter. These have a correct belief and are not sinners, this is simply called ignorance. An example of this is a person who believes anyone who claims knowledge of the ghayb is a kāfir but he does not know that fulān claims knowledge of the ghayb and is unaware of his condition. This will not harm him or effect his īmān.
3. Those who know the acts of the tawāghīt and what they have fallen into from the nawāqid and mukaffirah (acts of kufr) but are holding back of doing takfīr. Under this category we have two kinds of people:
 - A. These are those who believe in their kufr and believe they are on a wrong path and they hate it but do not openly declare takfīr. This kind has the following groups of people.
 - The weak. These are those who have no protection. They are excused in front of Allāh as long as their weakness is not removed. They fall under the Āyah, {And if not for believing men and believing women whom you did not know, that you might trample them and there would befall you because of them dishonor without (your) knowledge} 48:25

– Those who believe in the kufr of these tawāghīt and recognize him but do not declare takfīr even though they are not weak and have protection. These are deceivers and fall under the Words {They wish that you would soften so they would soften} 68:9. Their judgement is like those who are sinners and according to the situation and reason determines the size of the sin. Shaykh Sulaymān Ibnu ‘Abdullāh Aali Shaykh said, “If he admits their kufr but does not oppose them with takfīr, then this is a deceiver and he falls under the Words of Allāh {They wish for you to soften so they can soften} About such their judgement is like those from the sinners.”

– Those who say, “The other (tawāghīt) are in kufr but I am not going to say this one is in kufr, although they are equal in kufr. Therefore he refrains from their takfīr in totality. There is no doubt that this requires a look into their Islām because there is no middle ground between kufr and Islām. Whatever Islām declared as kufr or declared to be kuffār then this is a kāfir and there is no doubt about that or any taweel allowed. This group rejected the Hukm of Allāh after it became apparent to them. Shaykh Muhammad ibnu ‘Abdul Wahhāb said, “The meaning of kufr bit tāghūt is that you believe in the falseness of all that is worshipped besides Allāh such as jinn, people, trees, stones and the like. That you testify to its kufr and that it is a false path and that you hate whoever follows it whether he is your father or brother. Those who say I will worship Allāh alone but I will not oppose those who are called upon besides Allāh have lied on lā elāha illAllāh and believes neither in Allāh nor does he disbelieve in the tāghūt.”

B. Those who know the condition of the tāghūt and what they have fallen into from the nawāqid and mukaffirah, recognize their bātil and hate them in their heart. However, they say that the act is kufr but the person is not declared a kāfir before the proof is presented, the shurūt are fulfilled and the mawānī’ are removed. Or they even hesitate from takfīr due to being mislead by people who attribute themselves to knowledge or they do taqlīd of a particular shaykh or someone they think highly of or because of a doubt they have or taweel or because they have misplaced the texts of the ‘Ulamā and understood them incorrectly in a way that lead them to withhold in areas of takfīr, surrounding those tawāghīt attributing themselves to Islām.

Then they will not be declared as kuffār at the start nor is it allowed to declare them kuffār until the proof is established and all their doubts removed. Regarding this there is an Ijmā'.

(”الإيضاح والتبيين في حكم من شك أو توقف في كفر بعض الطواغيت“)

Those who perpetrate a harām thing for the benefit (maslahah) of the Da’wah.

By the Mujāhid Shaykh Abū ‘Abdur Rahmān Al-Āthārī Sultān Al-‘Utaybī
rahimahullāh

Those who perpetrate a harām thing for the benefit (maslahah) of the Da’wah.

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And this was against the guidance of the Rasūl sall Allāhu ‘alayhi wa sallam. Some of the evidences which show that the Prophet (sall Allāhu ‘alayhi wa sallam) never performed a disobedient act for the sake of a maslahah (benefit or interest) are:

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١) In the Seerah of the Prophet (sall Allāhu ‘alayhi wa sallam) we know that the Quraysh sent ‘Utbah to negotiate with the Prophet (sall Allāhu ‘alayhi wa sallam) to abandon cursing their objects of worship. ‘Utbah tried negotiating, he said to the Prophet (sall Allāhu ‘alayhi wa sallam), ‘If you want a position of leadership then we will not disobey you ever, if you want a wife we will get you married, if you want wealth we will give you wealth, just don’t revile our objects of worship.’ This offer which they presented did not contain something of kufr in it; it was just an offer that contained harām (i.e. refraining from openly declaring the fact that they were upon falsehood and openly showing hatred to their false objects of worship). Yet the Prophet (sall Allāhu ‘alayhi wa sallam) did not accept such an offer. Think about this: they are offering the Prophet (sall Allāhu ‘alayhi wa sallam) to be a leader. The Prophet (sall Allāhu ‘alayhi wa sallam) could have thought that being a leader would be beneficial for the Da’wah since then he could be an influential person. However, the Prophet (sall Allāhu ‘alayhi wa sallam) did not abandon openly showing his Walā and Barā for the sake of such a maslahah.

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٢) Narrated in Muslim: The Quraysh came to the Prophet (sall Allāhu ‘alayhi wa sallam) and they wanted to sit with him on the condition that he (sall Allāhu

‘alayhi wa sallam) send away the weak Muslim. Allāh send down the Āyāt;

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ولا تطرد الذين يدعون ربهم بالغداة والعشي يريدون وجهه ما عليك من حسابهم من شيء وما من
{حسابك عليهم من شيء فتطردهم فتكون من الظالمين} [الأأنعام/52]

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{And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the dhālimūn (unjust).} [Sūrah an-An’ām: 52]

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If the Prophet (sall Allāhu ‘alayhi wa sallam) had sat with them then this would be a great benefit- calling the leaders of the Quraysh to Islām. However, since they put a harām stipulation (to send the poor and weak Muslimīn away), a condition which would break the hearts of the Muslimīn, the Prophet (sall Allāhu ‘alayhi wa sallam) did not accept. In today’s time, if a secular government (such as the Sa’ūdiyyah government) said to the Mujāhidīn that they will give them power just so they do not expel the kuffār from the Jazeerah, then this is not something negotiable (on the basis of maslahah).

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ۛ) The story of ‘Abdullāh ibn Umm Makhtūm, the blind man who came to the Prophet (sall Allāhu ‘alayhi wa sallam) while he (sall Allāhu ‘alayhi wa sallam) was giving Da’wah to an influential member of the Quraysh. The Prophet (sall Allāhu ‘alayhi wa sallam) turned away from ‘Abdullāh ibn Umm Makhtūm, therefore the first Āyāt of Sūrah Abasā were revealed. The Prophet (sall Allāhu ‘alayhi wa sallam) was giving Da’wah to someone who could have brought benefit to the Da’wah at that time and therefore he (sall Allāhu ‘alayhi wa sallam) turned away from the blind man who was a believer. Yet Allāh revealed Āyāt favouring the

blind man over the influential person.

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ξ) This is not from the Seerah but it is something which is agreed upon: If a man and woman were to sit together alone for the sake of Da'wah, everyone would say that this is not permissible. So this is the same principle- which is harām things are not allowed for the sake of maslahah to the Da'wah.

Takfīr according to tawāghīt government scholars

By Ash-Shaykh Al-‘Allāmah Nāsir Ibnu Hamad Al-Fahd fakk Allāhu asrah

Know, my Muslim brother, that from the most important criteria of Takfeer, which most of the people of knowledge have unfortunately neglected, is that the person who commits any of the nullifiers of Islām should not be from the rulers (those in authority), because making Takfeer of the rulers, no matter what nullifier of Islām they had committed, is something which would almost cause the skies to split, the earth to break open and the mountains to fall apart.

Their criterion is built upon two important principles:

The first principle is that every evidence, whether it is from the Qur’ān or Hadeeth, which indicates that the rulers have breached one of the tenets of Islām can either be interpreted or abrogated.

The second principle is that every consensus (Ijmā’) which indicates that the rulers have breached one of the tenets of Islām is erroneous, and because it is the rulers who have breached (one of the tenets of Islām), suddenly there arises two opinions regarding this matter.

And “those who are well-grounded in knowledge” have agreed upon these two principles (above), and it is only those who are “young in age” with “foolish dreams” (sufahaa’ ul-ahlaam) who are ignorant of these principles. And the evidence for this criterion (daabit) is from the Qur’ān, the legal (shar’ee) principles, and the deriving (al-istiqrāa’) of evidences. As for the evidence from the Qur’ān, it is Allāh’s statement regarding what Fir’awn had said [to his people];

{I show you only that which I see (correct) and I guide you only to the path if guidance} [40:29]

And one of the foundational (usooli) principles is that ‘consideration is given to the general meaning of the text and not its specific circumstance. So this speech, even though the Fir’awn at the time of Mūsā said it, applies to all of the pharaohs from the rulers of today, since they do not show their people except what they see (correct) and they guide them only to the path of right guidance. And so, if we make Takfeer of them with what is clear from the evidences or consensuses, it would be contrary to the statement of Fir’awn, “and I only guide you to the path

of guidance,” [as they believe that they are the ones who guide the people, just like Fir’awn], and this is apparent.

As for the proof from the legal (shar’ī) principles, it is the well-known shar’ī principle which “those who are firmly grounded in knowledge” have agreed upon, which is: “The elders (shuyūkh) have more understanding and experience.” And as for the derived proofs, it is apparent through istiqraa’ (the deriving of proofs) that there are consensuses which have been explained regarding some actions that can nullify a person’s Islām. But if the rulers perpetrate any of them [the nullifiers of Islām], then research and investigation suddenly direct us to two opinions [principles] in this issue.

And here are two examples (of the above):

The first is that Ibn Hazm, Ibn Katheer and others have narrated consensus about the shirk of legislating rulings, and how a person becomes an apostate by doing that. However, when the rulers breach this tenet of Islām, then suddenly there appears to be two opinions [principles] regarding this issue.

The second is that Ibn Bāz, Ibn Humayd and others have narrated consensus regarding the disbelief of the one who assists the disbelievers against the Muslimīn, but then when the rulers commit this act of disbelief, suddenly there appears to be two opinions [principles] regarding this matter.

And this is always the general rule [according to government scholars], which you must “bite and hold onto with your molar teeth.”

The Exception:

And know, may Allāh bless you, that this criterion [of the government scholars] is not always the general rule, rather it has an important exception and the one who doesn’t recognise it would fall into contradiction and confusion. And the exception is that if the ruler breaches a tenet of Islām, only then would the rule apply. However, when he nullifies one of the tenets of the united nations, he is no longer infallible, and the rule would no longer apply.

An example of that is Saddam Hussayn. When he abided by the laws of the united nations, then Ba’athism, socialism, nationalism, arbitration laws, and the massacres and slaughtering, and so forth did not matter; rather he was (called)

the “Eastern Gatekeeper”, the “Noble Knight” and (even) “Salāhudīn”. However, when he breached one of the tenets of the united nations – and I seek refuge in Allāh – when he occupied Kuwayt, then the system of being infallible did not apply to him any longer and he was then considered a disbeliever, apostate, Ba’athist, socialist and tyrant! So understand well this exception [of the government preachers].

What is the difference between a Persian Karzai and an Arab Karzai?

By the Mujāhid Shaykh Abū ‘Abdullāh Usāmah Ibnu Lādin rahimahullāh

There are many shackles and obstacles preventing the youth of our Ummah from setting off on Jihād, but we will only discuss the most important ones. Let me mention the authentic Hadīth that benefits whoever is guided by it and destroys whoever strays from it. The Prophet sall Allāhu ‘alayhi wa sallam said, “Those who came before you perished because when one of their nobles stole, they let him go, and when one of their weak men stole, they punished him.” So ponder over it, people of insight, for this is one of the reasons for our predicament, and lā hawla wa lā quwwata illā billāh. I should also mention the story of how Khālīd ibn Walīd came to Islām, so that minds can be freed from blind following. After he had accepted Islām late in life, Khalīd was asked, “Where was your mind, that you did not see the light of Prophecy right before you for twenty years?” And he replied, “There were men in front of us whose dreams were like mountains.” Imām Ahmad [ibn Hanbal] said, “It is only from a lack of understanding that a man would blindly follow other men and their religion.”

The most significant of these shackles and obstacles in our present time are the rulers, the false witnesses among the scholars of evil, the corrupt court ministers, the writers-for-hire and others like them. As for the rulers, everyone is already agreed on their impotence and their treachery. But as for those who ask people to put themselves in the hands of these rulers, despite everything, we say to them: when did the peoples of these countries actually remove their support from these rulers, so that they could be advised to renew their support? The fact is that it never happened, and the result, as you can see, is the kuffār over us. For it is said: Those who betray when the going is good Will be unable to manage when the going is bad.

Our dispute with these rulers is not one that can be resolved piecemeal. No, we are talking about the foundation of Islām, the shahādah that there is nothing worthy of worship but Allāh and that Muhammad is His Messenger. These rulers have nullified this shahādah from its very root through their client status towards the kuffār, through their imposition of man-made legislation, as well as through their acceptance of, and appeals to, the united nations of kufr. Their authority has

fallen out of Shari'ah for quite some time, and there is no way we should remain under it. There isn't enough time to discuss this issue properly here, but in any case we have mentioned what the 'Ulamā have said in Communiqué 17 of the Committee for Advice and Reform.

Following this we say: can a Muslim tell other Muslimīn to pledge themselves to Karzai and cooperate with him to establish Islām, to remove injustice and to foil America in its designs? Impossible and inconceivable, since Karzai is a traitor brought in by America, and supporting him against Muslimīn is one of the ten (most common) acts that nullifies Islām puts the doer outside the Millah. And here we should ask ourselves: what is the difference between a Persian Karzai and an Arab Karzai? Who was it that installed the rulers of the Gulf States? It was the crusaders, the same people who installed the Karzai of Pakistan, who installed the Karzai of Kuwait, the Karzai of Bahrain, Qatar, and others. Who was it that installed the Karzai of Riyadh and brought him in, even though he had been a refugee from Kuwait a century earlier, to fight on their side against the Ottoman state and its governor, Ibn Rashīd? It was the crusaders, and they are still holding us prisoner today. There is no difference between the Karzai of Riyadh and the Karzai of Kabul;

{So take warning, O people of insight.}

Allāh subhānahu wa ta'āla says;

{Are your disbelievers better than these? Were you given an exemption in the Scripture?}

These rulers who want to solve our issues—the most important of which is Palestine—through the United Nations or by the orders of the United States, as happened with Prince 'Abdullāh's initiative in Beirut, on which all Arabs agreed, which sold the blood of the Shuhadā and the land of Palestine to please the Jews and Americans and support them against the Muslimīn. These rulers have betrayed Allāh and His Prophet sall Allāhu'alayhi wa sallam, they have left the Millah and betrayed our Ummah. I also say that those who want to solve our issues through these weak and treacherous leaders are guilty of self-deception and have also deceived our Ummah. They have come to rely on those who are unjust and in clear error. The best you can say of them is that they are weak and

dissolute. All Muslimīn should try to advise them, but if this advice is not accepted, then they should warn from and beware of them.

Muslimūn also have a duty to dissociate themselves from these tawāghīt, for it is no secret that to do so is not just a praiseworthy action but one of the pillars of Tawhīd without which there can be no Īmān. For Allāh subhānahu wa ta'āla says;

{Whoever rejects the tāghūt and believes in Allāh has grasped the firmest handhold, one that will never break. Allāh is all Hearing and all Knowing.}

As for scholars of evil, corrupt court ministers, writers-for-hire and the like, it has been said: in every era there is a state and there will be men—and these are the followers of the state—who distort the truth and make false testimony, even in the sacred land, in the sacred House, and in the sacred month. They claim that the treacherous rulers are our wulāt al-amr and they say this in order to strengthen the pillars of the state. These people have strayed from the path, so we must reject them and warn against them. Indeed, the state focuses on its own scholars and gives them coverage on religious programs where they give fatāwā on minor issues which the state requires to increase its legitimacy.

That is what happened on the day when the king of sa'ūdiyyah allowed the americans into the country. He ordered his scholars to give their erroneous fatāwā that went against Islām and insulted the intelligence of Muslimīn while supporting his treacherous deed in that great disaster. They duly issued them. Our Ummah is still suffering today from that disastrous decision and those deceitful, subservient rulings. Whoever has read about the righteous Aimmah in previous times of strife, like Imām Ahmad ibn Hanbal and others, would know the difference between genuine 'Ulamā and the stooges, as can be read in the biographies of the Distinguished Righteous Men and elsewhere. As the poet said:

If we stitch together this life by tearing apart the next,
Then neither the next life nor this will be ours.

(Among a band of knights)

What should the policy be towards those scholars who defend the likes of sa'ūdi regime?

By Ash-Shaykh Al-Imām Abū 'Abdullāh Usāmah Ibnu Lādin rahimahullāh

Question: What should the policy be towards those scholars who defend – intentionally or unintentionally -the likes of the sa'ūdi regime?

Answer: It is not a concealed fact that the police states in the Arab world rely on some organizations in order to protect themselves. Amongst these organizations is the security organization, on which they spend generously, whose foremost mission is to spy on its own people in order to protect the person of the ruler, even if this is at the expense of the rights of the people and their security, as well as the military sector, which is prepared to strike the people if they wish to reject and remove this oppression and establish truth. The media sector is in the same category, as it strives to beatify the persons of the leaders, to sedate the Ummah, and to fulfil the plans of the enemies through keeping the people occupied with minor matters, and to stir their emotions and desires until corruption becomes widespread amongst the believers.

There is also another organization which takes priority with the leaders in the Arab world, and is used to leading the people astray, and to opening the door wide for the security factions to fulfil their aforementioned objectives. This is the organization of the scholars of the authorities, as the role of this organization is the most dangerous of roles throughout the Arabic countries. History is the best witness to this. Every time a leader engages in major kufr, which takes them out of the fold of Islām in broad daylight and in front of all the people, you will find a fatwā issued from their religious organization (justifying their actions). The religious organization of Sa'ūdiyyah, in particular, plays the most ominous of roles. Overlooking the question of whether or not it fulfils this role intentionally, the harm which has resulted from its efforts is no different from (that which resulted) from the efforts of the most ardent enemies of our Ummah.

The regime of sa'ūdiyyah has given a very high priority to this organization, which has been able to increase its stature in the estimation of the people, until some of the common people started worshipping it as an idol, apart from Allāh, and without the will of the members of this organization. However, there remain in sa'ūdiyyah a good number of honest 'Ulamā and students who work according to

their teachings, and who have taken visible and daring stances against the activities of kufr which the regime is perpetrating. The regime has striven to keep these 'Ulamā in the shadows and then to remove them, one way or another, from being effective elements in the lives of the people in the community. At the forefront of these scholars was the Shaykh 'Abdullāh bin Humayd — rahimahullāh — who was the Qādī in the Arabian peninsula, and who headed the Supreme Council of Judges.

However, the regime constrained him and tightened its grip on him until he offered his resignation. He has (authored) many famous writings in response to the unacceptable laws which the government introduced in place of the Law of Allāh; one of these is a treatise dealing with the law of work and workers, which tackles many of the man-made laws which contradict the Law of Allāh. At the same time, they promoted some of the scholars who were far below Shaykh bin Humayd, rahimahullāh; in a deceiving plan which began more than twenty years ago, they foregrounded those known to be weak and soft. During this time, the regime enlarged the role of bin Bāz because of what it knows of his weakness and flexibility, and because he was easily influenced by that usual practice of the interior ministry: providing him with false information. So, a generation of youth was raised believing that the most pious and knowledgeable of people is bin Bāz, as a result of his promotion in the media through a concerted policy, a promotion which had progressed over twenty years.

After this, the government began to strike with the cane of bin Bāz every corrective programme which the honest 'Ulamā put forward; further, it extracted a fatwā to hand over Palestine to the jews, and before this, to permit entry into Jazeertul 'Arab to the modern-day crusaders under the guise of necessity; it then relied on a letter from bin Bāz to the minister for internal affairs and placed the honest 'Ulamā in jail.

However, a high price was paid for these actions, because the confidence of the people and the youth in bin Bāz was shaken, whilst their confidence in the working 'Ulamā, particularly those in the prisons, increased. The policy of the Advice and Reform Committee towards these scholars is to continue providing advice to them openly and secretly (as there is no person above the law, and we are not immune) and particularly as regards the matters on which they have given

public rulings, and to make public the rulings of the 'Ulamā who respond to them, in order to bring awareness to the people as to the correct ruling with respect to these issues, and not to forestall the rectification programme in order that the scholars are made aware (of their errors), as the pressure which is put on them (to issue rulings in support of government policy) is very great. Also to promote the honest 'Ulamā as they deserve in front of the people, so that the support of the people swings behind them

What is the process of establishing the Hujjah? And who is the one that establishes it?

By Ash-Shaykh Al-‘Allāmah Nāsir Ibnu Hamad Al-Fahd fakk Allāhu asrah

Question: What is the process of establishing the Hujjah? And who is the one that establishes it? I want a detailed explanation for that.

Answer: The issue of establishing the Hujjah, and who establishes it, and how to establish it, and what pertains to that, differs depending upon the issues in the following aspects:

١. What pertains to the Asl (foundation) of the Deen, and it is Tawhīd & (leaving) shirk, so whoever opposes it is a kāfir, whether the Hujjah has been applied or not. However, we do not rule upon him by killing in this world, nor judge him to be in the hellfire in the hereafter, except whoever the Hujjah has been applied upon, and the Hujjah in the Usool (Foundations) of the Deen is only having the Message reach him. So whoever has Islām or the Qur’ān reach him, or he hears about the Prophet sall Allāhu ‘alayhi wa sallam and similar to this, then the Hujjah has been applied upon him, whether it reached him from a Muslim or a kāfir, or he is able to seek knowledge about Islām but refuses to do so. Then they are kuffār in the Dunyā and the Hereafter, and there are no conditions that need to be stipulated upon them regarding establishing the Hujjah to begin with.

Thereupon the grave worshippers in the lands of the Muslimīn are kuffār in the Dunyā and the Hereafter, even if one of them was more ignorant than his family’s donkey, because the Hujjah has reached them, which is Islām, and they have the Qur’ān, however Allāh subhānahu wa ta’āla has set a seal upon their hearts, so they cannot comprehend, Wallahul Musta’ān. And it has been narrated in the Sahīh from Abī Hurayrah radiy Allāhu ‘anhu that the Prophet sall Allāhu ‘alayhi wa sallam said, “By Him in Whose hand is the life of Muhammad, he who amongst the community of jews or christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.”

So from here, we find that the majority of those who are in our time have the Hujjah established upon them in the Foundations of the Deen, either they’ve heard about Islām, and this is sufficient, or they are able to require knowledge

about it but they opposed that, and the Hujjah has been established upon both of these parties, and Allāh subhānahu wa ta'āla knows best.

٢. What pertains to the Clear Ordainments of Islām, such as the obligation of the 4 Pillars, and the prohibition of zinā, khamr and similar to that from the Mutawātir (widespread) matters. So in this case, a person who is not able to acquire knowledge is excused in it, such as the one who recently entered into Islām, or was raised far away from the lands of Islām, so if he perfects the Asl of the Deen (Tawhīd & abandoning shirk), however he rejected the obligation of Salāh or legalised alcohol for example, and he is someone who is truly ignorant of this, then he does not become a kāfir except if the Hujjah has been established upon him, and the Hujjah in this situation is showing the proofs of the issue. So whoever has been shown the proofs, then he has the Hujjah established upon him, even if the one showing the proofs is from the general masses of the Muslimīn and isn't from the students of knowledge, because these issues are clear and widespread.

٣. What pertains to the unclear matters and other than that, because it differs depending on the time, place and people, and the issue is disputable. Shaykhul Islām ibn Taymiyyah rahimahullāh said to a group among the Jahmiyyah Al-Halūliyyah (i.e. those who believe Allāh is everywhere), "If I were to say what you said, I would disbelieve, however I do not see you as disbelievers because of your ignorance," or as he stated in Al-Istighāthah and the Aimmah of the Da'wah An-Najdiyyah differed with him on this. But the point here is that these Jahmiyyah would say "Allāh is everywhere," so Shaykhul Islām rahimahullāh viewed that it was because of their ignorance pertaining to this matter, and that the Hujjah hasn't been applied upon them because of their strong misconception and what they were raised upon, and the Aimmah of the Da'wah An-Najdiyyah differed with him as I mentioned. The Tahqīq (fixed statement) in the matter is that it returns back to one matter, which is denial. So whoever sees that interpretation in these issues results in its reality towards denial, or he argues with them and sees that they deny the text, then they disbelieve, and whoever sees that they don't deny the text, rather they affirm it, even if they distorted it from its true meaning, then they do not disbelieve.

This is the summarised statement in the issue even though it might require further breaking down than this, and Allāh subhānahu wa ta'āla knows best.

So you will find establishing the Hujjah in the three categories differs:

- The foundations of the Deen: Merely being shown or hearing (about Islām) only, even if it was from a kāfir.
- The clear matters: Solely being shown the proofs in the matter, from any Muslim.
- The unclear matters: It requires removing the misconception, and this cannot be done by just anyone.

(Fatāwā Hāriyyah)

Is the Tablīs (deception) of the Scholars considered an excuse in withholding from Takfīr?

By Ash-Shaykh Al-‘Allāmah Nāsir Ibnu Hamad Al-Fahd fakk Allāhu asrah

Question: Is the Tablīs (deception) of the Scholars considered an excuse in withholding from Takfīr?

Answer: The discussion regarding the excuse in (committing) kufr is very lengthy, wherein I wrote an unfinished draft in prison, a book by the name of, “Al-Tafsīl lil-‘udhr bil-Jahl wal-Ta’wīl,” and what is correct is that there is no excuse for falling into kufr, except by Ikrāh (coercion) alone, as it is mentioned in the Āyah, as for the rest of the excuses, then it is:

١. Either not an excuse to begin with, such as whoever goes into extremes in the issue of excuse of ignorance, that he even excused the grave worshippers by their ignorance.

٢. Or that the Muslim did not fall into kufr to begin with, like the issue of mistakes and interpretation, and the discussion regarding the Tafsīl (detailed explanation) of this is very lengthy, and it requires a complete book, except that what I mentioned is only pointing out towards this matter.

So if you know this, then we shall speak about Talbīs of the Scholars upon the masses, and is it an excuse? So we say that this is divided into two categories:

١. That the Muslim falls into an action of kufr himself, such as associating partners with Allāh and similar to that, then he isn’t excused by it as I previously stated, except by Ikrāh alone, but as for Talbīs of the Scholars and their verdicts, then it is not an excuse, or else those who say;

{And they will say, “Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the (right) way.}

Would be excused, and those who Allāh said about;

{They have taken their scholars and monks as lords besides Allāh}

Would be excused, and those which the Authentic Hadīth have mentioned regarding taking away knowledge, “people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they

will go astray and will lead the people astray,” would be excused, and other than that.

٢. That the Muslim doesn't fall into it (i.e. kufr); however he doesn't make Takfīr upon whoever does that (act of kufr) because of a misconception that has befallen him, such as the Talbīs of these Scholars upon him and similar to that, so this person doesn't disbelieve; because he didn't commit (an act of) kufr, and he didn't reject a Text (Qur'ān and Sunnah) nor Ijmā', and this is a branch of the issue – Whoever doesn't make Takfīr upon a kāfir, then he is a kāfir – . And many mistakes occur within it, hence I will simplify the discussion regarding it, so I say:

١. The kāfir aslī, such as the jew and christian for example, so whoever doesn't make Takfīr upon him, then he becomes a kāfir, for rejecting the Texts and Ijmā'.

٢. The kāfir murtadd who openly proclaims leaving Islām after he was a Muslim, either for another religion, or for atheism and similar to that, then he is like the first type as well.

٣. The kāfir murtadd who commits a nullifier from the agreed upon nullifiers of Islām, such as mocking the Deen, for example, while he claims to be a Muslim, so whoever refrains from performing Takfīr upon him, then he is one of two men:

– Either he affirms that his action or statement which the text and consensus has mentioned is kufr, however he refrains from performing Takfīr upon him because of a misconception that appeared to him, or extremely fearful (to give an opinion) and similar to that, then this person doesn't disbelieve; because he didn't reject the Text or Ijmā'.

– Or he either disputes regarding the action or the statement, and that it is not kufr, then the Hujjah must be applied upon him, by showing the evidences and Ijmā' regarding this, so either he affirms that, or else he becomes a kāfir.

٤. The kāfir murtadd who commits a nullifier which is differed upon, such as abandoning Salāh for example, so whoever withholds from performing Takfīr upon him does not become a kāfir.

(Fatāwā Hāriyyah)

Questions and answers surrounding the Khilāfah that was announced

Answered by Ash-Shaykh Al-Muhaddith Abū ‘Abdullāh Hamad Al-Humaydī rahimahullāh

Question: What is the manhaj of the Islamic state, and is it from the manhaj of ghulū and the khawārij? What is the hukm on its establishment of the Khilāfah? What are its conditions? And are these conditions found with Abū Bakr Al-Baghdādī? Is it obligatory for the bay’ah to be valid that all of the ahlul Halli wal ‘Aqd form an Ijmā’? Who are the ahlul Halli wal ‘Aqd?

Answer: Bismillāh Ar-Rahmān Ar-Rahīm. I say, seeking His aid, and success is not but with Allāh, and upon Him I rely. Ya Allāh direct my affair and let me achieve my intent.

Alhamdulillah Rabbil ‘ālamīn and all praise is His who made signposts as a guide and bounty for one who wills to walk upon the sirāt mustaqīm. I bear witness that lā ilāha illAllāh wahdahu lā sharīka lahu Who sent His Rasūl with the guidance and the Deen of truth to manifest it over all other ways of life, even if the mushrikīn hate it. And I bear witness that Muhammad is His slave and Messenger who conveyed the Risālah, fulfilled the Amānah, counselled his Ummah, and strove perfectly in the sake of Allāh until he left his Ummah upon a clear path, its night like its day, and no one deviates from it except that he is destroyed.

I advise you first, may Allāh have mercy on me and you, to have Taqwā of Allāh and follow the haqq, what it necessitates and to leave off disagreements and arguing. For undoubtedly disagreements are evil. If a conflict arises then we must return to the Book and Sunnah as Allāh ta’āla has ordered us. The answers to the questions are long but I will summarize them, so I say:

What is evident to me, and what is apparent, is that their manhaj – I mean the manhaj of the Islamic state in ‘Irāq, Shām and other parts – is that their manhaj is that of Ahlus Sunnah wal Jamā’ah. We must strive to give it victory and support it however we can. As well come to its defense, especially after this alliance by the enemies of Allāh from the kuffār to the murtaddīn against it.

As for what is said about them that they have ghulū and the manhaj of the khawārij, then everyone can throw labels, but one must be fully aware and bring proof otherwise it is injustice and transgression. He subhānahu says;

{Say: Bring your proof if you are truthful}

That does not mean they are infallible or that they do not make mistakes or do not have some with them that are ignorant about some matters of the Deen. Does one not recall the Sahābah radiy Allāhu ‘anhum when they disobeyed the Messenger of Allāh sall Allāhu’alayhi wa sallam one day, and I mean by that the archers? Or what Khālīd did? He did not disown them nor did he disown Usāmah when he killed a man who said lā ilāha illAllāh, along with other incidents. And as for being described as khawārij then the khawārij have attributes which one can recognize them with. Such as renouncing and takfīr on the greatest of Sahābah, takfīr on the masses, fighting the people of Islām and leaving the people of idols with only da’wah. Is any of this existing with the Islamic state? Or do they condemn such? No, rather they distanced themselves from the manhaj of the khawārij and the ghulāt.

So what makes one leave and forget the words of their leaders, when they have warned against one having the manhaj of a wicked khārijī and admonish him like the Messenger of Allāh sall Allāhu alayhi wa sallam did and advised. But what they do have is being companions of Tawhīd and the Sunnah, calling towards Tawhīd and Jihād, striving for its implementation and this is the greatest matter.

As for their announcing Khilāfah there is no proof to prevent this. Rather, what he, sall Allāhu’alayhi wa sallam, mentioned to a group was that this matter belongs to Quraysh as he said, “This matter will remain with Quraysh as long as there are two of them alive.” As it is narrated in the Sahīhayn from the Hadīth of ibnu ‘Umar, radiy Allāhu’anh. So that is relation to number and he also said, “Verily, this matter is with Quraysh, no one will rebel against them but Allāh will throw him down on his face, so long as he establishes the Deen.” Reported by Bukhārī on Mu’āwiyah. And this is an Ijmā’ from the Sahābah, radiy Allāhu ‘anhum, that the Khilāfah is not

given to any except in Quraysh. Also in Bukhārī it is narrated that Hubāb Ibn Mundhir said, “No, by Allāh we won’t accept this, let there be a leader from us and a leader from you.” Abū Bakr, radiy Allāhu’anhu, replied, “No, we are the leaders and you are the ministers.”

Then based off that the Khilāfah of Abū Bakr Al-Baghdādī Al-Qurayshī and its announcement is legitimate from the aspect of the Sharī’ah. There is no proof

from the Book nor from the Sunnah to oppose this. He is from Quraysh, establishes the ahkām of the Sharī'ah of Allāh on earth in all lands it opens and removes shirk, bid'a, and misguidance.

It was not established until after the Shūrā of the people of 'Ilm and Jihād who are with him. These two groups, ahlul 'Ilm and Jihād, they are ahlul Halli wal 'Aqd. It is not a condition for validity to consult every man who could be considered as from the ahlul Halli wal 'Aqd in the Ummah of Muhammad, sall Allāhu'alayhi wa sallam. So here is the Khilāfah of Abū Bakr As-Siddīq, radiy Allāhu 'anhu, where some of the ahlul Halli wal 'Aqd did not attend the selection. For instance 'Alī ibnu Tālib, Zubair ibnu 'Awām and others, radiy Allāhu 'anhum. Nor was it an excuse to delay the matter because others were far away like Mu'ādh who was in Yemen, and he is one of those from the ahlul Halli wal 'Aqd. Similar to that is the bay'ah to Abū Bakr Al-Baghdādī Al-Hāshimī in today's time. Not everyone from ahlul Halli wal 'Aqd can be consulted and regarding that there is no difference of opinion. And all praise belong to Allāh.

Finally, I advise you and recommend by brothers with beneficial 'Ilm inherited from our Prophet sall Allāhu 'alayhi wa sallam. Constantly read much from the books of the Sunnah, especially the Sahīhayn. Ponder over the Qur'ān, reading its Tafsīr, especially the one by Ibn Kathīr and Ibn Sa'dī, being careful and diligent to read the books of Shaykhul Islām Ibn Taymiyyah, ibnul Qayyim and Muhammad ibn 'Abdul-Wahhāb with sincerity and devotion. Then after that act on it as is indicated in the Book and Sunnah. Allāh 'Azza wa Jall says;

{..and if you obey him you will be rightly guided...}

{...if you love Allāh then follow me, Allāh will love you...}

And be aware of the order in His saying;

{Allāh will bring forth a people (in place of them) He will love and who will love Him humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic.}

It is upon you to love for the sake of Allāh, for verily it is from the greatest signs of the people of Īmān, and it is upon you to have enmity towards the enemies of Allāh, be stern with them, to avoid them, dissociate from them, to perform Takfīr upon them and fight them as Allāh and His Messenger sall Allāhu 'alayhi wa

sallam ordered, and be warned, may Allāh have mercy upon me and you, from sins and munkarāt, such as watching TV and entering pictures and newspapers (in the house) and other kinds of munkarāt, and be warned that your gatherings be gatherings of backbiting and gossip, and let him pre-occupy with himself and his shortcomings, and let him be completely warned from being amazed with himself.

And our final call is Alhamdulillah Rabbil 'ālamīn wa Sall Allāhu wa sallam on our Prophet Muhammad, his family and his Sahābah ajma'īn. As-salāmu 'alaykum wa rahmatullāhi wa barakātuh.

If you know the truth, you will know its followers. You will not know the truth by looking at men; it is in the Book of Allāh, which is one of the constants for us. If the world becomes full of people who want to change things in it, that won't affect us or change our convictions at all. It is either truth or it is bātil. Either it is Islām or either is it kufr.

By ash-Shaykh al-Mujāhid Abū 'Abdullāh Usāmah Ibn Lādin rahimahullāh

I assure you that we are a part of this Ummah, that our goal is the victory of the Ummah, and struggle to remove mischief, inequality, irresponsibility, and to emphasize the importance of avoiding these things, and the removal of the man-made laws that america has forced on its collaborators in the region, so that our Ummah can be ruled by the Book that has been sent down by its Creator, Allāh subhānahu wa ta'āla.

I listened to some of the words of the Interior Minister and he blamed us directly, also saying that “those people call Muslimīn disbelievers”—we seek refuge with Allāh from this. We think that the Muslimīn are Muslimīn, and we don't call any Muslimīn disbelievers unless they specifically commit one of the well-known nullifiers of Islām, in full knowledge that this is one of the nullifiers in the Deen. So I say that, in general, our concern is that our Ummah unites either under the Words of the Book of God or His Prophet, and that this nation should establish the righteous Khilāfah for our Ummah, which has been prophesised by our Prophet in his authentic Hadīth that the righteous Khilāfah will return with the permission of Allāh.

The Ummah is asked to unite itself in the face of this crusaders' campaign, the strongest, most powerful, and most ferocious crusaders' campaign to fall on the Islamic umma since the dawn of Islamic history. There have been past crusader wars, but there have never been campaigns like this one before. As Bush has declared in his own words, “this crusade.” The odd thing about this is that he has taken the words right out of our mouth (that this war is a crusade). Some people also believe what is said about us, like the [sa'ūdī] Minister's words, that we declare other Muslimīn to be unbelievers—we seek refuge with Allāh from this. But, when Bush speaks, people make apologies for him and they say that he didn't mean to say that this war is a crusade, even though he himself said that it was.

So the world today is split in two camps, as Bush said: either you are with us, or you are with terrorism. Either you are with the crusade, or you are with Islām. Bush's image today is of him being in the front of the line, yelling and carrying his big cross. And I swear by Allāh subhānahu wa ta'āla, that whoever walks behind Bush or his plan has disbelieved, and this ruling is one of the clearest rulings in the Book of Allāh and the Hadīth of the Prophet sall Allāhu 'alayhi wa sallam; and I advise, as I and many other Scholars have advised before, that the proof for this is the saying His subhānahu wa ta'āla while addressing to the true believers;

{O you who believe. Do not take the jews and the christians as allies, they are but allies to one another. And if any amongst you takes them as allies, then undoubtedly he is one of them ... }

And this is the ruling;

{And if any amongst you takes them as allies, then undoubtedly he is one of them. Verily, Allāh guides not those people who are evil-doers.}

The Scholars have agreed that whoever takes the disbelievers as allies has become a disbeliever, and the biggest sign of alliance is favoring their victory, in speaking, discussing, and writing. So whoever walks behind Bush and his campaign against the Muslimīn has disbelieved in Allāh and His Prophet sall Allāhu 'alayhi wa sallam. Allāh subhānahu wa ta'āla also says in the Āyah that follows the previous one;

{So you see those in whose hearts is disease hastening into [association with] them, saying, "We are afraid a misfortune may strike us." But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful. And those who believe will say, "Are these the ones who swore by Allāh their strongest oaths that indeed they were with you?" Their deeds have become worthless, and they have become losers.}

Ibn Kathīr has said in his Tafsīr, "Many companions of the Prophet didn't know that the spearhead of the munāfiqīn was the kāfir and munāfiq, 'Abdullāh ibn Ubayy ibn Salūl. So when arguments occurred between the Muslimīn and the jews, and when the Prophet decided to punish the jews, the spearhead of nifāq moved and stood with the jews, in the way of the Prophet, so these Āyāt were

handed down for this reason.” So those who ally themselves with the kuffār with have disbelieved in Allāh subhānahu wa ta’āla and His Prophet sall Allāhu ‘alayhi wa sallam. I add the following Āyah, to stress what I previously stated, because he who allies himself with the disbelievers has become an apostate, as this Āyah shows;

O you who believe, whoever of you should revert from his deen – Allāh will bring forth (in place of them) a people He will love and who will love Him (who are) humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh ; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.}

So I tell the Muslimīn to be very wary and careful about befriending the jews and christians. Whoever helps them with one word, let him repent to Allāh subhānahu wa ta’āla, and renew his īmān.

Question: Even one word?

Even one word, whoever supports them with one word.

Question: Falls into this apostasy?

Falls into apostasy, a terrible apostasy, and lā hawla wa lā quwwata illā billāh.

Question: But Shaykh, a big part of our Ummah falls into this.

No ... No, it is not a big part. This is the ruling of Allāh subhānahu wa ta’āla, and a clear statement in His Generous Book, and it is one of the clearest of rulings.

Question: And the ‘Arab and “Islamic” governments ...?

Anyone, there is no point naming names. If you know the truth, you will know its followers. You will not know the truth by looking at men; it is in the Book of Allāh, which is one of the constants for us. If the world becomes full of people who want to change things in it, that won’t affect us or change our convictions at all. It is either truth or it is bātil. Either it is Islām or either is it kufr.

I mention this since some of those with sick souls have found fault with us due to the many people who joined our army after the Islamic State was announced

By the Mujāhid Shaykh Abū Hamzah al-Muhājir rahimahullāh

Here there is an important point and a great, Prophetic benefit. It is this action of Rasūlullāh sall Allāhu ‘alayhi wa sallam when the people were fleeing and the rank was dispersed, until only twelve people remained at his side, or at most eighty – according to some narrations – and the unrivaled knights and heroes of the Muslimīn were routed, including the best warrior Salamah Ibn al-Akwā’ and the best of Allāh’s slaves, the People of Bay’āh ar-Ridwān and others. At that moment, the leadership did not despair. It did not lose hope. It did not throw down its sword and flee from the battlefield. Far be it from him to do so. Rather, he remained steadfast and began to call the people by that which they were known.

He started with the people firmest in faith, the sincerest soldiers, and most pious slaves: the People of the Tree, of Bay’āh ar-Ridwān. He then called the people of the Qur’ān, those who bore the Book of Allāh, and specifically those who memorized Surah al-Baqarah. Thereafter, once they surrounded him, he began to incite the tribal spirit in the hearts of the believing party, calling the Ansār clan by clan, by their names. Thus, anyone who considered fleeing, feared infamy. The Prophet sall Allāhu ‘alayhi wa sallam did this, knowing that the People of the Tree and those of Surah al-Baqarah had already been called. So he started first with the best of the best, and then moved on to those after them.

An important point is that despite the sin of fleeing from battle and the crime of one who does so, committing that which could destroy the sinner and from which he might never repent, the Prophet sall Allāhu ‘alayhi wa sallam did not harshly scold those who fled, nor did he take to belittling and cursing them. Rather, he did the opposite. He respected them by calling them by their tribes due to their precedence in Jihād and Tawhīd. This shows that, in a time of hardship, the amīr should resort – after Allāh – to the forerunners of the Mujāhidīn, then, after them, to the good sons of noble tribes. He should be very wary of humiliating any of them. Also, he should contact everyone who has abandoned Jihād and remind him of his precedence in Jihād for the cause of Allāh, bringing him back to the ranks of his brothers, as by leaving the abandoner in his condition, the amīr has

left a breach for shaytān and the party if shaytān and forfeited a loss for Jihād and its soldiers. And no intelligent person would allow this!

Fifthly, there is a benefit in knowing who fled on Hunayn. Muslim reported (from Anas) that Umm Sulaym held a dagger on the Day of Hunayn and said, “O Messenger of Allāh! Should I kill those tulaqa who came (to Islām) after us. They fled from you (on Hunayn)!” So Rasūlullāh sall Allāhu ‘alayhi wa sallam said, “O Umm Sulaym, indeed Allāh was sufficient and good (for us).” Al-Bukhārī reported [from Anas] that the Prophet sall Allāhu ‘alayhi wa sallam had ten thousand fighters as well as the tulaqa and that they later fled. An-Nawawī said, “The tulaqa are those who accepted Islām from the people of Makkah on the day of its conquest. They were called so because the Prophet sall Allāhu ‘alayhi wa sallam set them free. But their Islām was weak, so Umm Sulaym believed that they were hypocrites and that they deserved to be killed for their fleeing from the battlefield” (Sharh Sahīh Muslim).

With what preceded, it is very clear that those who were the first to flee on the Day of Hunayn were the tulaqa, thereby causing the Muslim rank to be distressed and putting panic in the hearts of the brave and sincere, who likewise fled thereafter. However, the question at hand is was Rasūlullāh sall Allāhu ‘alayhi wa sallam mistaken – far be it from him – for bringing the tulaqa with him to Hunayn while they were still new to Islām, their Islām was still weak as mentioned before, and he had yet to give them a “course” in Tawhīd? Their recent embrace of Tawhīd was emphasized when Rasūlullāh sall Allāhu ‘alayhi wa sallam went out towards Hunayn and passed by a tree of the mushrikīn, which was called Dhāt Anwāt and upon which they would hang their weapons. The tulaqa said, “O Messenger of Allāh, make for us a Dhāt Anwāt just as they have a Dhāt Anwāt.” The Prophet sall Allāhu ‘alayhi wa sallam then said, “Subhān Allāh! This is like when the people of Mūsā said, ‘Make a god for us just as they have gods’ (Al-A’raf 138).” (Reported by at-Tirmidhī from Abū Wāqid al-Laythī).

I mention this since some of those with sick souls have found fault with us due to the many people who joined our army after the Islamic State was announced, and that some of them were a reason for brothers being defeated in certain places. But we did nothing more than follow the example of Rasūlullāh sall Allāhu ‘alayhi wa sallam said. Rather, when Allāh granted him victory, Rasūlullāh sall Allāhu

‘alayhi wa sallam rewarded the tulaqa and Muhājirīn, gave them generously, and divided the ghanīmah among them and did not give the Ansār anything, as al-Bukhārī and others reported, and the Ansār made up the majority of the army. Ibnul-Qayyim rahimahullāh said, “Part of the wisdom (in Allāh decreeing the losses sustained in Hunayn) was to show that Allāh supported His Messenger not through the multitude of those who entered into His Deen from the different tribes nor by the refraining of his tribe from fighting him” (Ibn Hajar: Fath al-Bārī).

Aside from that, we give the Ummah the good news that no amīr who joined us has ever cast aside his weapon after the Islamic State was announced, alhamdulillah. Rather, until this very day, they have remained heroes of combat and knights of battle, like those who preceded them to this great good, and all praise belongs to Allāh, the Lord of creation.

What is the hukm on and the difference between ruling by and legislating other than what Allāh revealed?

By ash-Shaykh al-‘Allāmah ‘Alī al-Khudayr fakk Allāhu asrah

Question: What is the hukm on and what is the difference between ruling by other than what Allāh revealed and legislating laws other than what Allāh has legislated, and is this what is occurring in some of the lands of the Muslimīn? And which of these two is kufrun dūna kufr and which of them is major kufr?

Answer: The difference between them is that legislating is more specific than ruling by other than what Allāh revealed, and ruling by other than what Allāh revealed is general. That is because the one who rules/judges by other than what Allāh revealed could be ruling according to the legislated man-made laws, or you may be ruling by his whims and desires.

As for legislating, that is kufr akbar, and no more elaboration is needed. It is an act of major kufr and there is no need to look into the belief of the one who does it. Allāh (ta’āla) says;

{Or have they partners with Allāh who have legislated for them a deen which Allāh has not given permission} 42:21

And Allāh (ta’āla) says;

{...and if you obey them, then you would indeed be mushrikūn} 6:21

As for ruling/judging by other than what Allāh revealed, then there are details:

١. If he rules/judges by his whims and desires in a single judgement, then this is kufrun dūna kufr as it is indicated in the Hadīth, “The judges are three: Two judges that are in the fire...” In which it goes on to speak about the ignorant judge and the judge who rules by his desires, and that is the revelant part of the Hadīth.

٢. If he judges/rules by another legislation, man-made laws, regulations, tribal customs, traditions and similar things which oppose the Sharī’ah, then this is kufr akbar. Allāh (ta’āla) says;

{And whosoever does not judge by what Allāh revealed, such are the kāfirūn} 5:44

And Allāh (ta’āla) says;

{Have you seen those (munāfiqūn) who claim to believe in what has been sent down to you and that which was sent down before you, they wish to seek judgement from the tāghūt, although they have been ordered to reject it.} 4:60
And Allāh (ta'āla) says;

{They took their rabbis and monks to be their lords besides Allāh} 9:31
And the Prophet sall Allāhu 'alayhi wa sallam explained this as meaning they obey them in what they make halāl and harām. Allāh (ta'āla) says;
{...and if you obey them, then you would indeed be mushrikūn} 6:121

The Islamic victories that took place during the era of al-Khulafā' ar-Rāshidīn came only after cleansing the Arabian Peninsula of the apostates.

By ash-Shaykh al-Mujāhid Abū Mus'ab az-Zarqāwī rahimahullāh

The rāfidah are the insurmountable obstacle, the lurking snake, the scorpion of deception and malice, the prowling enemy, the deadly poison. We here wage a war at two levels. The first war is open and exposed with an aggressive enemy and clear kufr. The second war is a difficult and fierce one with a scheming enemy who dresses like a friend, shows approval, and calls to unity, while he conceals evil and plots day and night, after obtaining the heritage of all the bātinī sects that had appeared throughout history, leaving a scar upon his face that the days cannot re-move. The precise observer and wise scrutinizer realizes that the shī'ah are the immediate danger and real challenge.

{They are the enemy, so beware of them. May Allah destroy them; how are they deluded?} [Al-Munāfiqūn: 4].

The message of history is confirmed by the testimony of current events, clearly informing the world that shiism is a religion that does not agree with Islām except like how the jews gather with the christians under the label of 'people of the Book.' Shiism contains everything from blatant shirk, to grave worship, to circumambulating tombs, to takfīr of the Sahābah, to cursing the Mothers of the Believers and the best of this Ummah, to claiming distortion of the Qur'ān – a logical result of their defamation of its carriers – in addition to the claim of the infallibility of the aimmah and that belief in them and recognition of their reception of revelation are a basis of faith as well as other forms of kufr and manifestations of zandaqah that their authoritative books and primary references overflow with. And they do not cease to print, distribute, and publish these books and references.

The dreamers who think that the shī'ī can forget his historical heritage and ancient black spite towards the Nawāsib – as the rāfidah label Ahlus-Sunnah – is mistaken. He is like someone who demands the 'christian' abandon the idea of the Messiah being crucified (and still call himself a 'christian'). Does an intelligent man do so?

He then said, “The rāfidah are a party of treachery and treason throughout history and the ages. It is a sect whose war is directed against Ahlus-Sunnah.”

Later mentioning, “The rāfidah: They are the key to change. I mean they should be targeted and struck in their religious, political, and military core. This will provoke them to manifest their rancor against Ahlus-Sunnah and bare the teeth of the bātinī spite festering in their chests. If we succeed, it is possible to awaken the neglectful Sunnī, as they will feel the imminent danger and approaching death upon the hands of these Saba’iyyah (followers of Ibn Saba’). Ahlus-Sunnah, despite their weakness and division, are sharper blades and more resolved and truthful on the battlefield than these bātiniyyah, for the rāfidah are a people of treachery and cowardice. They only assail the weak. They only assault the helpless. Ahlus-Sunnah in general understand the danger of these people and are cautious and fearful of the results of such consolidation being granted to the rāfidah. If it were not for the cowardly dissuading heads of Sufism and the Ikhwān, the people would have been much better off.

This matter, in addition to what is anticipated from it of awakening those who are in slumber, will also trim the nails of these rāfidah and pull out their canines before the inevitable war. It is also anticipated to incite the anger of the people against the americans, who brought this destruction and who were the cause of this evil. It will also deter the people from enjoying leisure and achieving some of the delights they were prohibited before, which would make them succumb to comfort, cling to the earth, prefer safety, and turn them back from the clashing of swords and the neighing of steeds.

The Method of Operation: Our condition dictates that we deal with the matter with courage and clarity and endeavor for a solution ... The solution as we believe, and Allāh knows best, is to expose the rāfidah and raise the resolve of Ahlus-Sunnah to fight them and stop them. This is for several reasons:

A) The rāfidah have declared a hidden war against the Muslimīn. They are the close and dangerous enemy to Ahlus-Sunnah. Even though the americans are also a major enemy, but the rāfidah are more severely dangerous and more murderous towards the Ummah than the americans ...

B) They took the americans as allies, supported them, stood in their ranks in the face of the Mujāhidīn, and sacrificed and continue to sacrifice for the americans everything precious so as to end Jihād and the Mujāhidīn.

C) Our war against the rāfidah is a way to incite and raise the resolve of the Ummah for this battle.”

He rahimahullāh also said elsewhere, “It is not possible for the Muslimīn to achieve victory against the hostile kuffār from the jews and christians except by abolishing those apostate agents – especially the rāfidah – near the Muslimīn. This is what history observed for us, as Baytul-Maqdis, which fell in the hands of the crusaders with the aid of the ‘Ubaydī rāfidah, was not taken back except at the hands of Salāhuddīn, despite Nūruddīn Mahmūd being harsher against the Crusaders than Salāhuddīn. But Allah (subhānahu wa ta’āla) declared that victory and liberation of Baytul-Maqdis would be upon the hands of Salāhuddīn. But when? After he fought the ‘Ubaydī rāfidah for years and completely abolished and destroyed their state. Thereafter, he dedicated his efforts to the war against the crusaders until victory was achieved and he retook Baytul-Maqdis, which had been for years in the hands of the crusaders due to the treachery of the rāfidah.

This is a very important lesson that history presents to us. One should not be heedless of this lesson. We will never have victory against the aslī kuffār except after also fighting murtadd kuffār in addition to the aslī kuffār. The Islamic victories that took place during the era of al-Khulafā’ ar-Rāshidīn came only after cleansing the Arabian Peninsula of the apostates.”

Those who attend interfaith or go to programs under the banner and platform of interfaith are one of two categories.

By ash-Shaykh al-‘Allāmah Ahmad Jibrīl hafidhahullāh

They are either ignorant people who may love Da’wah, but they are ignorant. They love to spread Islām and they think that is the proper way to do it. That is their ideal way of doing it or one of their ways of doing it. Those are the type of people who should temporarily withdraw from the Da’wah field and arena, and sit back and learn before they misguide and get sins instead of the deeds that they are expecting. We are pro-Da’wah and I said it many times. Our life roams around it. I said convey what you know of ‘Ilm, which is true solid ‘Ilm. No matter how much you know and even if it is a little bit, convey it. We spoke in this class on how to be kind and wise in conveying the Da’wah, so you can open the hearts and your message can reach them, but interfaith and Da’wah are two opposites.

So a group of those who promote this and attend these and their platforms are Islamically untaught. Their idea of Da’wah is a photo shoot sitting and standing with a priest and a rabbi, and then at the end of the day returning to their wives on a full meal, thinking they have accomplished something big in Da’wah. They have accomplished nothing more than getting the title of being total losers, as a declaration by Allāh from on top of seven skies.

{Say: Shall We tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds}

Allāh says to the Prophet sall Allāhu ‘alayhi wa sallam shall We tell you the greatest of the losers? They are those whose efforts have been wasted in this life, while they thought that they were acquiring good by their deeds. They thought they were doing good deeds and acquiring good deeds, but in reality what they were doing was sins and they are losers. Allāh said they are losers.

Some do not know the difference between Da’wah and interfaith, its origin and root, and the history behind it. There is a history behind it. Some do not know how it started in judaism, how it started in christianity, and then how some of the so-called Muslims began

to promote it and what their agenda is. Then at the end, he goes to interfaith and blames you saying why do you talk about interfaith? I am doing Da'wah. These are true losers. They do not know what they are doing. They are accumulating sins and thinking they are doing something noble, which is Da'wah. They are ignorant and they should withdraw until they learn. Ask them the history behind it and they could never tell you.

The second category is those who promote the history and the ideology behind it. The second category is those who promote it with knowledge of aspects of it or they are believers of it. Like I say that is a total belief, yet they still promote it. These are the ruwaybidah and the unāfiqīn of this Ummah and of our time. They believe in this ideology and they are the ones that help the enemies of Islām stop the spread of the true and real Islām, The Islām. They are seeking a version of Islām that pleases the enemies of Islām, when in fact they are supposed to please Allāh.

{Never will the jews nor the christians be pleased with you until you follow their way.}

It is a Verse in the Qur'ān. Allāh is telling the Prophet sall Allāhu 'alayhi wa sallam that never will the jews and christians be pleased with you, until you follow their religion. Now if followers of any faith, ideology or religion who are not Muslims say that Muslim, that preacher, that Shaykh, that group or that organisation is good, that means one of two things:

Number one – they are liars and they are just saying that.

Or number two – if they are truthful, that means that person, that Shaykh or that organisation is not on the path and the Islām of the Prophet sall Allāhu 'alayhi wa sallam, because Allāh said;

{Never will the jews and christians be pleased with you until you follow their way.}

Allāh does not lie;

{And whose words can be truer than those of Allāh?}

Of course, none. So if they will never be pleased with you, should we join them? What do we do? Allāh keeps giving us guidance in the next part of the Āyah. Allāh says;

{Say: "Verily, the Guidance of Allāh (Tawhīd) that is the (only) Guidance."}

Tell them the only guidance is the guidance of Allāh. Do not follow in that interfaith and in their footsteps. All the guidance is the guidance of Allāh. Interfaith is a kufr ideology. Da'wah is the path of our beloved Muhammad sall Allāhu 'alayhi wa sallam. Comparing between the two is like attempting to compare between apples and oranges, the oranges being the interfaith and a rotten orange for that fact.

{Say: "Not equal are al-khabeeth (all that is evil and bad as regards things, deeds, beliefs, persons, foods, etc) and at-Tayyib (all that is good as regards things, deeds, beliefs, persons, foods, etc), even though the abundance of al-khabeeth (evil) may please you." So fear Allāh much, O men of understanding, in order that you may be successful.}

Never will they be equal. They are not equal. The things that are filth can never be equal to the good. The filth for example like interfaith can never be equal to the good, Tayyib, like Da'wah. The next part of the Verse is;

{Even though the abundance of al-khabeeth (evil) may please you.}

The next part of the Verse is even though the abundance of the filth may dazzle you. When you look around, that is what scores points for Du'āt today.

Abul-Wafā' Ibn 'Aqeel who died five hundred thirteen years after the Hijrah said, "If you want to see the status of Islām in any era. Do not look to how crowded they are at the doors of the Masājīd. Nor look at their loud wailing of Labbayk (during Hajj)." That is not what you look at. Rather, "look to their status in Walā and Barā." So he is saying if you want to see the status of Islām in any era, do not go to the doors of the Masjid to see how crowded they are over there. Do not go see how loud they are in Labbayk. Go to their level of Walā and Barā and see what level it is at.

Like I said last week, Walā and Barā was such a simple matter until the underdeveloped minds wanted to give their input and cast doubts, so the 'Ulamā

had to stand up and show the pure form of this matter. Now we have the modernists and all kinds of groups who have been casting doubts and if we respond to them, we would stay here in this topic for weeks to come. I advise those who can read in Arabic to read a great book on this topic of interfaith by Shaykh Bakr Abū Zayd, may Allāh raise his rank to Firdaws. I am not sure if it is translated. There is also another book better than that one, which is a four volume in-depth book on interfaith by a professor called al-Qādī. An amazing book that talks in-depth about it.

The most dangerous bid'ah

Compilation from the Salaf rahimahumullāh on the most dangerous bid'ah: Irjā.

Al-Fudayl Ibn 'Iyād rahimahullāh said, "How will you be if you remain to a time when you see people who do not differentiate between the truth and the falsehood, nor between the believer and the kāfir, nor between the trustworthy and the treacherous, nor between the ignorant and the knowledgeable. They will not know the good to be good nor the evil to be evil." [Al-Ibānah al-Kubrā]

Ibn Battah (rahimahullāh – d. 387AH) commented on al-Fudayl's words by saying, "Indeed, we belong to Allāh and to Him we will return. We have reached that era, heard it, known most of it, and witnessed it. If a man whom Allāh has gifted with sound intellect and deep insight were to investigate, contemplate, and reflect upon the condition of Islām and its people – while following the most decisive path and the most guided way – it would become clear to him that the majority and prominent masses of the people have turned back upon their heels and backslidden. They have thereby deviated from the goal and turned away from the correct proof. Many people have ended up considering as fine what they used to consider as foul, considering as halāl what they used to consider as harām, and considering as good what they used to consider as evil. This – may Allāh have mercy upon you – is not from the character of the Muslimīn, nor the actions of those with insight about this Deen, nor the deeds of those believing in the Deen with certainty." [Al-Ibānah al-Kubrā]

Ibn Battah rahimahullāh also said, "The people in our era are like flocks of birds. They follow each other. If a man were to emerge and claim prophethood – despite them knowing that Rasūlullāh (sall Allāhu 'alayhi wa sallam) is the last of the Prophets – or claim godhood, he would find followers and supporters for this call." [Al-Ibānah al-Kubrā]

Sa'īd Ibn Jubayr (rahimahullāh – d. 95AH) said, "The murjiah are the jews of the Qiblah." [AsSunnah – 'Abdullāh Ibn al-Imām Ahmad]

Others said, "Be wary of irjā for it is an aspect of christianity." [Al-Lālikā'ī]

Ibrāhīm an-Nakha'ī (rahimahullāh – d. 96AH) said, "I fear the fitnah of the murjiah for this Ummah more than the fitnah of the Azāriqah (a sect of the khawārij)." [As-Sunnah – 'Abdullāh Ibn al-Imām Ahmad]

He also said, “I fear the murjiah for the people of Islām more than their number of the Azāriqah.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

He also said, “In my opinion, the khawārij are more excused than the murjiah.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

He also said, “The murjiah left the Deen flimsier than a very thin garment.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

He also said, “The murjiah invented an opinion, so I fear them for the Ummah. The evil from them is great, so be very wary of them.” [Ash-Sharī’ah – Al-Ājurī]

He also said, “I don’t know of a more foolish people by way of their opinion than these murjiah.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

Mujāhid (rahimahullāh – d. 104AH) said, “They start off as murjiah, then become (qadariyyah those who deny the Qadar), then turn into (majūs fire-worshippers).” [Al-Lālikā’ī]

Qatādah (rahimahullāh – d. 118AH) and Yahyā Ibn Abī Kathīr (rahimahullāh – d. 129AH) both said, “There is no deviance more feared by us for the Ummah than irjā.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

Muhammad Ibn ‘Alī Ibn al-Husayn (rahimahullāh – d. 118AH) said, “There is nothing in day or night more similar to the jews than the murjiah.” [Al-Lālikā’ī]

Az-Zuhrī (rahimahullāh – d. 124AH) said, “No deviance was innovated after the advent of Islām more harmful to its people than irjā.” [Ash-Sharī’ah al-Ājurī]

Mansūr Ibn al-Mu’tamir (rahimahullāh – d. 133AH) said, “The murjiah and the rāfidah are the enemies of Allāh.” [Al-Lālikā’ī]

Mughīrah ad-Dabbī (rahimahullāh – d. 133AH) said, “By Allāh who there is no ilāh but He, I fear the murjiah more than the fussāq for this Deen.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

Al-A’mash (rahimahullāh – d. 148AH) said, “By Allāh who there is no ilāh but He, I

do not know of anyone more evil than the murjiah” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Sufyān ath-Thawrī (rahimahullāh – d. 161AH) said, “The religion of irjā is an innovated religion” [As-Sunnah – Al-Khallāl].

He also said, while turning the pages of the Qur’ān, “No one is farther from it (the Qur’ān) than the murjiah.” [Al-Lālikā’ī]

Sharīk (rahimahullāh – d. 177AH) said, “The murjiah are the filthiest people. The rāfidah were filthy enough, but the murjiah lie against Allāh.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Ibnul-Mubārak (rahimahullāh – d. 181AH) was asked, “Who emerges first, the Dajjāl or the Beast?” He replied, “The jahmī so-and-so being appointed as a judge over Bukhārā is more severe for the Muslimīn than the emergence of the Beast or the Dajjāl!” The judge was from the extreme murjiah [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

An-Nadr Ibn Shumayl (rahimahullāh – d. 204AH) was asked about irjā so he answered, “It is a religion in agreement with the desires of the kings by which the murjiah obtain some of the kings’ dunyā and lose some of their own deen.” [Al-Bidāyah wan-Nihāyah]

Sa’īd Ibn Jubayr (rahimahullāh) said, “The example of the murjiah is like that of the sabians. They went to the jews and asked them, ‘What is your religion?’ They answered, ‘Judaism.’ They asked, ‘What is your book?’ They answered, ‘The Tawrah.’ They asked, ‘Who is your Prophet?’ They answered, ‘Mūsā.’ They asked, ‘What is there for those who follow you?’ They answered, ‘Jannah.’ Then they went to the christians and asked them, ‘What is your religion?’ They answered, ‘Christianity.’ They asked, ‘What is your book?’ They answered, ‘The Injīl.’ They asked, ‘Who is your Prophet?’ They answered, ‘Īsā.’ They asked, ‘What is there for those who follow you?’ They answered, ‘Jannah.’ They then declared, ‘We are between these two religions’.” [Al-Lālikā’ī]

Sufyān Ibn ‘Uyaynah (rahimahullāh – d. 199AH), was asked about irjā, so he replied, “The murjiah say that Īmān is a statement. And we say it is statements and actions. The murjiah obliged Jannah for one who testifies that there is no ilāh but Allāh while he resolves in his heart to abandon the obligations. They called

abandonment of the obligations a sin just like any other sin, although they are not equal, for committing sins without istihlāl (considering the sin to be halāl) is merely sinful, whereas abandoning the obligations consciously without ignorance or an excuse is kufr. What clarifies this is the matter of Ādam (‘alayhis-salām), Iblīs, and the jewish rabbis. As for Ādam, then Allāh (‘Azza wa Jall) forbade him from eating from the Tree and made it harām for him, but he consciously ate from it to become an angel or become immortal, so he was called disobedient without kufr. As for Iblīs (may Allāh curse him), then Allāh obligated upon him a single prostration but he consciously refused it, so he was called a kāfir. As for the jewish rabbis, then they knew the description of the Prophet (sall Allāhu ‘alayhi wa sallam) and that he was a Prophet and Messenger, just as they knew their own children, and they acknowledged this with their tongues, but they did not follow his Sharī’ah, so Allāh (‘Azza wa Jall) called them kuffār. So violating the prohibitions is like the sin of Ādam (‘alayhis-salām) and that of other Prophets. As for abandoning the obligations with refusal, then it is kufr like the kufr of Iblīs (may Allāh curse him). As for abandoning the obligations with awareness but without refusal, then it is kufr like the kufr of the jewish rabbis. And Allāh knows best” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad].

Al-Humaydī (rahimahullāh – d. 219AH) said, “I was told of people who say, ‘Whoever acknowledges the Salāh, Zakāh, fasting, and Hajj, but does not perform any of them until he dies, and prays with his back to the Qiblah until he dies, then he is a believer as long as he doesn’t deny these obligations, if he knows that not denying these obligations ensures his faith and if he acknowledges the obligations and the direction of the Qiblah.’ I said: This is open kufr and in opposition to the Book of Allāh, the Sunnah of His Messenger (sall Allāhu ‘alayhi wa sallam), and the Muslims’ Scholars. Allāh (ta’ālā) said;

{And they were not commanded except to worship Allāh, [being] sincere to Him in Deen, inclining to truth, and to establish Salāh and to give Zakāh. And that is the correct Deen} [Al-Bayyinah: 5].” [Al-Lālikā’ī]

Imām Ahmad rahimahullāh also commented, “Whoever says this has disbelieved in Allāh and rejected the order of Allah and what the Messenger (sall Allāhu ‘alayhi wa sallam) came with.” [Al-Lālikā’ī]

Ishāq Ibn Rāhawayh (rahimahullāh – d. 238AH) said, “The murjiah fell into extremism to the point that some of them said, ‘Whoever abandons the obligatory Salāh, the Ramadān fast, the Zakāh, the Hajj, and the obligations in general without denying their obligatory status, then we do not make takfīr of him and his matter is with Allāh thereafter because he acknowledges these obligations.’ These are the murjiah about whom there is no doubt.” [Masā’il al-Imām Ahmad wa Ishāq Ibn Rāhawayh]

Al-Marwazī (rahimahullāh – d. 294AH) said, “We then mentioned the reports narrated from the Prophet (sall Allāhu ‘alayhi wa sallam) declaring the kufr of he who abandons Salāh, expelling him from the Deen, and legalizing the killing of one who resists performing it. Also, similar reports reached us from the Sahābah (radiy Allāhu ‘anhum). Nothing reached us from them contradicting this.” [Ta’dhīm Qadr As-Salāh]

Al-Fudayl Ibn ‘Iyād (rahimahullāh – d. 187AH) said, “Allāh said;

{He has ordained for you of Deen which He enjoined upon Nūh and that which We have revealed to you and what We enjoined upon Ībrāhīm and Mūsā and ‘Īsā – to establish the Deen and not be divided therein} [Ash-Shūrā: 13]

So the Deen is affirmation (of faith) through action which is as Allāh described and how He ordered His Prophets and Messengers to establish the Deen. Being divided therein is to abandon action and divide between statement and action. Allāh (‘Azza wa Jall) said;

{But if they repent, establish Salāh, and give Zakāh, then they are your brothers in Deen} [At-Tawbah: 11]

So Allāh required that repentance from shirk be in both word and deed by establishment of Salāh and payment of Zakāh. The people of Ra’y (false opinions) said, ‘Salāh is not from Īmān nor is Zakāh nor any other of the obligations.’ They did so lying against Allāh and opposing His Book and the Sunnah of His Prophet (sall Allāhu ‘alayhi wa sallam). If what they said were true, Abū Bakr would not have fought the people of apostasy.” [As-Sunnah – ‘Abdullāh Ibn al-Imām Ahmad]

Al-Qāsim Ibn Salām (rahimahullāh – d. 224AH) said, “So if they resist Zakāh after acknowledging it, offering this with their tongues, having established Salāh but

only resisted Zakāh, that resistance would negate everything before it including their acknowledgement and Salāh, just as their refusal to pray before would negate their acknowledgement. What testifies to this is the Jihād of Abū Bakr as-Siddīq (radiy Allāhu ‘anh) with the Muhājirīn and Ansār under his command against the Arab resistance towards Zakāh. His Jihād was just like the Jihād of Rasūlullāh (sall Allāhu ‘alayhi wa sallam) against the people of shirk, as there was no difference between the two Jihāds with regards to the spilling of blood, the enslaving of families, and the seizing of wealth. And they only resisted Zakāh without denying it.” [Al-Īmān]

Ibn Abī ‘Āsim (rahimahullāh – d. 287AH) said, “Abū Bakr as-Siddīq in my view is the most knowledgeable after Rasūlullāh (sall Allāhu ‘alayhi wa sallam) from amongst the Sahābah, as well as the most virtuous, the most Zāhid, the bravest, and the most generous of them. From the proof for this is his statement regarding the people of apostasy, when the Companions of the Prophet (sall Allāhu ‘alayhi wa sallam) debated with him so that he would accept from the apostates some of the Deen, but he refused to accept anything less than all of what Allāh obligated upon them or else he would fight them. He saw that committing kufr with regards to some of the Revelation rendered their blood lawful, so he resolved to fight them, and he knew it to be the truth.” [As-Sunnah]

Sulaymān Āli ash-Shaykh (rahimahullāh) said, “Shaykhul-Islām Ibn Taymiyyah said when he was asked about the issue of fighting the Tatars while they claimed to adhere to the shahādatayn (testimony of Islām) and claimed to follow the basis of Islām, ‘Every party that resists the manifest and definite laws of Islām from these people or others, then it is obligatory to fight them until they comply with its laws even if they pronounce the shahādatayn and follow some of its laws, just as Abū Bakr and the Sahābah (radiy Allāhu ‘anhum) fought those who resisted the Zakāh. The Fuqahā after them agreed upon this.’ He then said, ‘So any resistant party that resists some of the obligatory Prayers, Fasting, Hajj, or resists abiding by the prohibition of spilling blood, looting wealth, alcohol, gambling, incest, or resists adherence to Jihād against the kuffār or the enforcement of Jizyah upon ahlul-Kitāb, or abiding by anything else of the obligations and prohibitions of the Deen, those rulings which no one has an excuse for being ignorant of or abandoning and which the individual commits kufr by denying, then the resistant party is fought

over these rulings even if it acknowledges them. This is something of which I know no difference between the Scholars.’ He said, ‘These – according to the most judicious Scholars – are not on the same level as the bughāt (the rebels). Rather they have exited Islām on the level of those who resisted zakāh.’ So if a person who adheres to all the laws of the Deen but resists the prohibition of gambling, usury, or fornication is a kāfir whom it is obligatory to fight, how much more so is the case of he who practices shirk with Allāh and is called to offer the Deen sincerely to Allāh and declare barā’ah and kufr towards everything worshipped besides Allāh, but instead he arrogantly refuses and is from the kāfirīn?” [Taysīr al-‘Azīz al-Hamīd].

Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) also said, “The Sahābah did not say, ‘Do you acknowledge that it’s obligatory or do you deny its ruling?’ This wasn’t known from the Khulafā and the Sahābah. Rather, as-Siddīq said to ‘Umar (radiy Allāhu ‘anhumā), ‘By Allāh! If they were to resist giving me only a short rope that they used to give to the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam), I would fight them over their resistance to giving it.’ So he made their resistance towards payment the basis for the permissibility of fighting them, not their denial of its obligation. It was reported that a group from amongst them used to acknowledge its obligation but were stingy in paying it, but in spite of this the Khulafā dealt with them all in the same manner: killing their fighters, enslaving their families, taking their wealth as booty, and testifying that their fighters are in Hellfire. And they labeled them all people of apostasy.” [Al-Kalimāt an-Nāfi’ah – ‘Abdullāh Ibn Muhammad Ibn ‘Abdil-Wahhāb]

It was reported that one of those accused of irjā was asked in al-Masjid al-Harām if a man who said the following was a believer, “I know the Ka’bah is true and that it is the House of Allāh (‘Azza wa Jall) but I don’t know whether it is this one or not (in another narration: but I don’t know whether it is this one in Makkah or another one in Khurāsān).” He replied, “He is a believer.” Sufyān ath-Thawrī said, “I testify that in the sight of Allāh he is from the kāfirīn until he knows that it is the Ka’bah erected in al-Haram.” He was then asked if a man who said the following was a believer, “I know that Muhammad (sall Allāhu ‘alayhi wa sallam) is true and that he is a Messenger (in another narration: I testify that Muhammad Ibn ‘Abdillāh is a Prophet), but I don’t know if he is the one who was in Madīnah from Quraysh or another Muhammad (in one narration: or a man who was in

Khurāsān) (in another narration: but I don't know if he is the one whose grave is in Madīnah or not)." He replied, "He is a believer." Sufyān ath-Thawrī said, "I testify that in the sight of Allāh he is from the kāfirīn." [Reported by 'Abdullāh Ibn al-Imām Ahmad, al-Khallāl, and al-Lālikā'ī]. Al-Humaydī and Imām Ahmad both commented on this story saying, "Whoever says this has committed kufr." [Al-Lālikā'ī]. It was also reported that the answerer was made to repent because of his replies. [Al-Lālikā'ī]

Ash-Shāfi'ī (rahimahullāh) said, "If the ignorant person were excused due to his ignorance, ignorance would be better than knowledge, for ignorance releases him from the burdens of responsibility and relieves his heart of the various punishments. Accordingly, there is no excuse for the slave with regards to his ignorance after the delivery (of the proof) and the ability to access it;

{...so that mankind will have no argument against Allāh after the Messengers} [An-Nisā': 165]" [Al-Manthūr fīl-Qawā'id]

Ash-Shafi'ī explains that there is general knowledge that, "no sane adult is excused for being ignorant of, such as the five daily Prayers, that Allāh obligated the Fasting of Ramādān upon the people, the performance of Hajj if they are able to do it, Zakāh upon their wealth, and that He prohibited them from fornication, murder, theft, and alcohol, and similarly, matters that the worshippers were held responsible for understanding, learning, and delivering from themselves and their wealth, and that they stop themselves from doing what Allāh prohibited them from. This knowledge is all found explicitly in the Book of Allāh and is widespread amongst the people of Islām. Their laymen convey it from those who came before them of Muslim laymen. They relate it from Rasūlullāh (sall Allāhu 'alayhi wa sallam). They do not differ in its account nor in it being obligatory upon them. This general knowledge cannot be wrongly narrated nor misinterpreted, and disagreement is not possible with regards to it." [Ar-Risālah]

Sufyān ath-Thawrī (rahimahullāh) said, "The difference between us and the murjiah is three matters. We say that Īmān is statements and actions, whereas they say it is statements without actions. We say that Īmān increases and decreases, whereas they say it neither increases nor decreases. We say that nifāq exists, whereas they say nifāq does not exist." [Sifat an-Nifāq – al-Firyābī]

Al-Hasan al-Basrī (rahimahullāh – d. 110AH) was told about people who claim that nifāq does not exist and who do not fear nifāq. He said, “By Allāh, to know that I was free of nifāq would be more beloved to me than to possess as much gold as would fill the Earth” [As-Sunnah – al-Khallāl]. He also said, “There has never been nor will there ever be a believer, except that he fears nifāq. And there has never been nor will there ever be a munāfiq, except that he feels safe from nifāq. Whoever does not fear nifāq for himself is a munāfiq.” [Sifat an-Nifāq – al-Firyābī].

One of the murjiah said in front of Ayyūb as-Sikhtiyānī (rahimahullāh – d. 131AH), “There is only kufr and Īmān,” implying there was no nifāq. Ayyūb said to him, “Go and read the Qur’ān! Every Āyah that mentions nifāq, then I fear it applies to me!” [Al-Ibānah al-Kubrā – Ibn Battah]

Hudhayfah Ibn al-Yamān (radiy Allāhu ‘anhumā) warned of sects that would appear in the future. He said, “One sect will say, ‘We are believers in Allāh and our belief equals that of the angels. There is no kāfir nor munāfiq amongst us.’ It is befitting of Allāh (‘Azza wa Jall) to gather them with the Dajjāl.” [As-Sunnah – al-Khallāl]

Ibn Mas’ūd (radiy Allāhu ‘anh) said, “They say, ‘There is no kāfir nor munāfiq amongst us.’ May Allāh fracture their feet.” [Al-Ibānah al-Kubrā – Ibn Battah].

Imām Ahmad (rahimahullāh) listed that amongst the matters the murjiah denied was the description of the munāfiqīn; he then said, “Be wary that the murjiah make you slip away from the matter of your Deen.” [As-Sunnah – al-Khallāl]

Seven reasons why the Islamic state could not leave ash-Shām

By the Mujāhid Shaykh Abū Muhammad al-‘Adnānī rahimahullāh

It is not a secret for the Muslimīn, the painful event that shocked and hurt every Muwahhid, and made the heart of every Mujāhid bleed, which is the split that occurred recently in the ranks of the Mujāhidīn in ash-Shām (published around 1434) , and we have been informed about the latest of this Fitnah, which is the letter that was distributed in the Masājid and checkpoints of the Free (Syrian) Army, and it was published in the media, and it contained rulings, orders and misconception, and it has been attributed to Dr. Ayman adh-Dhawāhirī, and it contained criticisms and orders which only bring evil consequences, which no two from the Muslimīn who witnessed the reality on the ground in ash-Shām can disagree with us on it and these are some of our criticisms with regards to it:

Firstly: In the letter there is an order that leads to a sin, which is breaking up the ranks of one of the biggest Mujāhid Muslim groups on the face of earth and dispersing its unity and this break up will certainly occur and will occur with predominance of conjecture, and certainly it is from two reasons:

First: Dividing the one Jamā’ah according to the mentioned ruling in the message to an ‘Irāqī and Shāmī group.

Second: Splitting up of several Jamā’āt and brigades which joined the State after the deposition of some Umarā on the ash-Shām side, and those Jamā’āt and brigades refrained from joining the State for what they saw from deviation and Shari’ah criticisms with some Umarā from the decision makers in the Front (Jabhah an-Nusrah), and the Umarā of those Jamā’āt and bridges have stated that they will secede once again if the issue of Jihād in ash-Shām are returned once again to those people, as well as more of the other Jamā’āt and bridges refrain from joining the State for the same reason with certainty. As for the occurrence of the break up with predominance of conjecture is when the split is done most of the soldiers will form new groups and Jamā’āt, and some of them will withdraw from the State to ‘Irāq, and some will sit in his home under the pretext of keeping away from the Fitnah, and some will join other Jamā’āt and some will join the defectors and that has been said by them.

So is it legitimate in the Sharī'ah to divide the one Mujāhid Jamā'ah and split and disperse its ranks by this way? Is that a virtue or vice? Is that reform or corruption? Is it salvation or annihilation? It is known from the Deen of Allāh 'Azza wa Jall that the pure Sharī'ah states clearly in the Āyāt and Ahādīth on gathering and the unity of the divided, and preserving the unity of the united. There is no dispute that the division and disagreement is prohibited, and after unity and alliance it is even more prohibited and more despised, and that is known from the Deen by necessity, He ta'āla says;

{And hold firmly to the rope of Allāh all together and do not become divided}

Imām al-Qurtubī rahimahullāh said, "Allāh Almighty calls to unity, and forbids division, since there is loss in division and salvation in unity."

Ibn Kathīr rahimahullāh said, "In His saying – and do not become divided – is an order to them of unity, and forbids them from division." And from the sayings of the 'Ulamā of the Ummah about unity and its importance, and division and its danger is what was written by Shaykhul Islām rahimahullāh, he said, "From the great fundamentals of the Deen is reconciliation of the hearts and uniting the word and conciliation, Allāh says;

{So fear Allāh and adjust all matters of difference among you}

And He says;

{And hold firmly to the rope of Allāh all together and do not become divided}

And similar Texts which call to unity and alliance and forbid division and disagreement, and the people of this basis are the people of unity, just as the ones who split from them are the people of division." and He says, "If the people disperse they become corrupt and they perish, and if they unite they become reformed and get empowerment, since unity is a mercy and division is misery."

And it has been mentioned in ad-Durar al-Saniyyah, "The fundamentals of the Sharī'ah also prohibit what leads to division, disunity and discord." End of the quote.

And the order mentioned in the letter provides division and leads to it and we have proved that with certainty, that is why it will certainly lead to a sin and annihilation, and it will lead to evil in politics.

Secondly: The recognition of a spatial authority not separated in the reality except by the borders of sykes-picot that were imposed on our Ummah is a corroboration for these unfortunate borders that tore the body of the Ummah and divided its peoples and portrayed to them that this geographical drawing is like an inescapable divine Sharī'ah, while Islām doesn't know drawn borders to confine in it, or immobilize its lines. Islām came for Da'wah and spreading and that was the custom of this Deen throughout history, so dividing a Jamā'ah to two groups, one 'Irāqī and another Shāmī according to the borders, and ordering each one to adhere to the cursed borders and not going beyond it contradicts with our Manhaj and what we believe in. Abū Bakr and 'Umar radiy Allāhu 'anhumā used to move the armies and leaders between 'Irāq and ash-Shām and there is no difference between the two armies, and this is what we are doing now from moving our sectors and leaders and not differentiating between them. Even the filthy rāfidah are doing that and they are moving their sectors between Īrān, 'Irāq and ash-Shām and they do not differentiate between them, and we learned from our Deen and were raised by our Shuyūkh not to recognize the sykes–picot borders and we should have no respect for it, so on what was that letter based on regarding this partition and what did it depend on regarding this division?

Thirdly: It wasn't enough for the letter to have an order that would lead to division and dispersion, but rather its rhetoric from the beginning was addressed to two separate groups so it approved the split up of the sinning separatists and described them as a honorable noble group and claimed that they are an independent Jamā'ah, and that is contrary to the reality and is an insult to the State, since everyone knows that it is one group and that the name of "Jabhah an-Nusrah" was only a media security cover for the presence and work of the State in ash-Shām and that its amīr is only one of the soldiers of the State, and nothing brings validity in the minds when you need to give proof for the daylight.

Fourthly: Approving the action of who rebelled and caused disunity is initiating a bad custom in Islām, and if it spread – may Allāh forbid that – then no Jihādī field

will be free from it and there will never be unity for the Muslimīn, and maybe we will be surprised tomorrow by someone rebelling in one of the Wilāyāt giving Bay'ah to someone else demanding his right of independence and secession.

Fifthly: The letter conveyed a ruling of a judge between two parties he didn't see and they didn't see each other and without the witnesses being known, and it is not known what they conveyed or wrote about the two opponents, is it legitimate for a judge to issue a ruling through messages written by one of the two parties? Then a judgment is based on that without confirmation or proofs? After that a judgment is issued against one of them without being informed about the frames of the judicial conviction which was based on them the ruling that was against him so he could approve it or deny it and defend himself. Isn't it his right to know the witnesses to prove to the judge that they are opponents or that their testimony isn't valid?

At-Tirmidhī narrated from 'Āishah may Allāh be pleased with her in the Hadīth, "The testimony of a deceitful man and woman, and of one who harbours rancour against his brother, and the testimony of one who is dependent on a family is rejected."

Sixthly: The judgment in the letter criticized both parties, the mistake of the first was in a discretionary matter (ijtihād) which could be wrong or correct, and so if he was wrong he would have one reward and if he was correct he would have two rewards, which was the timing of the declaration which pleased the Mujāhidīn and the Muslimīn welcomed it. As for the mistake of the second party it was heinous since it split the ranks and caused disunity and shocked the Ummah by declaring that in the public so the enemy gloated and it caused agitation amongst the Mujāhidīn. So what was the ruling on those two wrongdoers, the first was stripped from his authority and it was given to the second which was a reward for his splitting of the ranks, his sinning and wrongdoing and approving him on this custom and confirming it and giving him an Emirate that he ask for and was keen on it and monopolized for it and split the ranks for it. Subhān Allāh in what balance has this ruling been issued?

And here I should clarify something that many are unaware of or disregarded it and has been lied on the Ummah about it and it has been portrayed contrary to the truth which most of the people started thinking or believing that declaring the

expansion of the State to ash-Shām is the reason for the scission and rebellion and that is a lie and fabrication added to the list of accusations against the State. So let everyone know that the scission and rebellion was before the declaration of the State and it has nothing to do with the declaration, but the defectors took it as a justification and declared the split after the declaration of the State, so they deceived the Ummah that the split occurred after the declaration, while the truth is contrary to that, since the split was from the most important reasons that made the State hasten the declaration to deter the movement of the split and heal the rift and that is what undoubtedly happened, alhamdulillah.

Seventhly: How could there be a ruling of dividing the Jamā'ah when the leaders of the Mujāhidīn and all the 'Ulamā of the Ummah and the Muslimīn are calling day and night to unify the rank and word? How could the ruling in the letter order the Mujāhidīn to withdraw from ash-Shām when the leaders of the Mujāhidīn everywhere wish to come to ash-Shām? How could the ruling in the letter ouster the Islamic State from ash-Shām when the 'Ulamā of the Ummah are urging the Muslimīn, all of the Muslimīn to go to ash-Shām, how does the judge in the letter accept that the lions of the Islamic State sit behind some border looking at the honor of the Muslimīn in ash-Shām being violated, slaughtered and killed and their blood spilled and the rāfidah gathering against them from everywhere?

No... No one will prevent us from aiding our people in ash-Shām, no one will prevent us fighting the nusayriyyah and from the Jihād in ash-Shām, no one will prevent us from staying in ash-Shām. 'Irāq and ash-Shām will remain one field, one front, one leadership, and they won't be separated by borders. I swear by Allāh we will demolish the borders and fill the trench and remove the barbed wire and erase the borders from the map, and it will be removed from the hearts and the car bombs will strike the Rāfidah from Diyāla to Bayrūt. I swear by Allāh we will deter the nusayriyyah and Hizbullāt.

These are some of our criticisms to the attributed letter and its judgment, and if it wasn't published and distributed to the public we wouldn't have mentioned it but there is a conspiracy against the Islamic State in particular and the Mujāhidīn in general. And as for applying that letter and implementing its ruling on the ground that is not possible, what can we do to the thousands from the army of the State

who do not accept the new leadership in ashsham, do we withdraw them to 'Irāq behind the Syrian borders, and will the 'Irāq arena absorb them, and who will fill their place in ash-Shām if 'Irāq absorbed them, and who will carry the sin and burden if the aggressors overrun the liberated regions, and violated the blood and honors of the Muslimīn, what do we do with thousands who do not accept to return to the Front (Jabhah an-Nusrah) and won't comply to the new leadership, and won't accept to withdraw to 'Irāq, especially that the separatists initiated a custom and authored books about the legitimacy and even the desirability of the disobeying of the Umarā, will they form a new Jamā'ah, and to whom will their loyalty and subordination be, or will they declare an independent Emirate, and if anyone rebelled and gave bay'ah as his predecessor did will his bay'ah be accepted? And how will the weapons, equipment and headquarters be divided? Will both parties accept that or will there be fitnah? And when will these trials end?

And we want an answer for this question: How will we control our soldiers and fill our frontlines and who will remain in the frontlines of 'Irāq if we divide the Jamā'ah to an 'Irāqī and Shāmī one, when the Prophet sall Allāhu 'alayhi wa sallam for choose us ash-Shām? That is what I have regarding the attributed letter.

Woe to you, O evil scholars, of the Day of Gathering, the Day when secrets are tested and you have no excuse

By the Mujāhid Shaykh Abū Muhammad al-‘Adnānī rahimahullāh

The whole world has not come together to wage war against us except because we command the worship of Allāh, alone without partner, and we incite others to do so. We make walā based upon it and we declare the disbelief of those who abandon it. We warn of shirk in the worship of Allāh, and we are severe against it. We make enemies based upon it and we declare the disbelief of those who engage in it. This is our call. This is our Deen. For this alone, we fight the world and they fight us.

It is not a mockery that America claims to fight us to support the oppressed and aid the feeble, or to defend the “freedom of the people” or the “citizenry.” The only mockery is that this is actually believed by the mindless beasts who attribute themselves to Islām, especially those who saw what happened in Shām against the Muslimīn. It is not a mockery that America claims to fight us in defense of Islām or to protect it from extremist alteration, nullifying imitation, or ignorant interpretation. The mockery and greatest calamity is that the donkeys of knowledge – who are falsely counted as Mujāhidīn – pass fatāwā against the Mujāhidīn, declaring that the vetted apostates are actually Mujāhidīn in the sake of, fighting against the renegade khawārij! Indeed, the curse of Allah is upon the oppressors.

Yā Muslimūn! Truly, the Mujāhidīn are victorious – victorious by the sword and arrow, by the evidence and proof. This is the small group striking armies and nations of the world, enduring these long years. It did not enter any land except that the tawāghīt were unable to crush it and end it therein. No army fought it except that it caused them to become weak, to bleed, and to weep. And indeed, the Mujāhidīn have refuted all doubtful arguments, despite the mobilization of every evil scholar against them, and despite the use of every form of media. There remains no excuse for anyone after the war of Shām. The truth has appeared clearly for both the learned and the commoners. There are only two armies, two camps, two trenches. It is the war between kufr and Īmān. It is the war of Walā and Barā. Any other war is nonsense, no matter the slogans raised by the disbelievers in their war, and no matter the goals they have claimed.

Where are the kāfir West's alleged defense of "civilians" and protection of "human rights" and "freedom"? Indeed, the false and deceiving mask of nobility has fallen, showing its ugly face under the nusayrī barrels of death, destruction, and gas. America and its allies do not ache and feel pain, except when the Mujāhidīn advance and gain victories. The world does not weep at the Russian and nusayrī massacres each day against the Muslimīn. The sentiments in Europe, America, and other disbelieving nations are not moved nor shaken by the displacement of millions. They are not disturbed by the hunger, disease, suffering, and death of thousands of helpless and besieged children, women, and elderly people. America and its allies did not care about those in Ghutah, Zabdani, Madaya, and Mu'addamiyyah. They only cared about those besieged in the city of Khayr. So they were quick to aid them, throwing heaps of food each day to the nusayriyyah. The people of Europe and other lands of kufr do not shudder at the Russian destruction of hospitals and residential zones, though they are afflicted by sleeplessness and insanity whenever the Islamic State decapitates some of the disbelievers, causing them to shiver, tremble, flare up, bombard, and rally.

This, and their ears are deaf and their eyes are blind to what the crusaders, the hindus, and the atheists do of massacres, crimes and atrocities against the Muslimīn in Burma, Turkistan, Indonesia, Kashmir, the Philippines, Palestine, Bosnia, Central Africa, Chechnya, the Sunniyyah of Iran, and the Muslimīn everywhere else. So it is not transgression, criminal, or terrorism unless it is perpetrated by a Muslim; just as it is not transgression, criminal, or terrorism if the victim is a Muslim. Yes, Yā Muslimūn;

{That whoever perishes, perishes by proof, and that whoever lives, lives by proof}

As for the evil scholars, the shuyūkh of dollars and dinār, and the assembly of sorcerers, hypocrites, and agents, then the falsity of their fatāwā, which they vomit, has become clear. The doubts they affirm have been unveiled and proven false, and they will not benefit their masters after today, by Allāh's permission. They will fail, no matter how earnest and active they might be. Everyone knows their reality. When their masters gain strength and tighten their grip on the peoples' necks, they pass fatāwā on the obligation of obeying them and the prohibition of disobeying them and waging Jihād; no matter how much they have fallen into kufr, tyranny, wrong, and spreading corruption. Then, when the

Mujāhidīn gain a foothold in some city, ruling therein by what Allāh revealed, their blood boils and they burst in anger, regurgitating their vomit and passing the fatwā to disobey the Mujāhidīn and to fight them, expel them, and to uproot them, no matter the cost of Muslim blood, ruin, and destruction, and permitting – even recommending – seeking support from the kuffār in this regard. Yet whatever the disbelievers do to the Muslimīn of slaughter, torture, devastation, and displacement, these evil scholars are deaf, dumb, and blind. There is no fatwā, no condemnation, and no criticism. But when the Mujāhidīn kill a kāfir in a distant land or respond to some transgression, the donkeys of knowledge clamor and mobilize without shame to disavow, condemn, criticize, offer condolences, wail, and lament. All while the tawāghīt rulers of usurped Muslim lands have not left a single nullifier of Islām, except having committed it, and these evil scholars have not left any “evidence” in their defense, except that they altered its meaning, whitewashed it, and exploited it.

The mujahidin do not practice a ritual, revive a Sunnah, implement a ruling, or establish a Hadd, except that the palace scholars find fault with them, revile them, criticize them, and spread suspicions in order to avert people from the cause of Allāh.

Woe to you, O evil scholars, of the Day of Gathering, the Day when secrets are tested and you have no excuse. Woe to you! You altered the meanings of words and replaced the truth with falsehood. You made the mercy of Islām to mean taking the kuffār, tawāghīt, and mushrikīn as allies! You made the assailing enemy, in their military bases inside Muslim lands, people of dhimmah (contractual protection) and refugees! You made the disbelief and shirk of democracy a form of legitimate Shūrā! You made being silent of the truth and accepting of falsehood, when being afraid to deny it, a form of praiseworthy patience! You made taking the apostate rulers as allies and relying upon the oppressors a form of wisdom, forbearance, and correct consideration! You made speaking the truth to a disbelieving, tyrannical ruler a form of rebellion against those in authority! You concealed what Allāh revealed and you forbade Jihād, making its incitement equivalent to sedition! You made killing the enemy kuffār equivalent to permitting sanctified blood! You made the Mujāhidīn, those who stand for righteousness, as renegade khawārij! And the apostate secularists, nationalists, democrats, agents of America, and their dogs, you made them

Mujāhidīn! You made disbelieving in tāghūt a great fitnah, making Walā and Barā a crime, and you made the tyrant, kāfir, apostate rulers leaders of guidance, authorities of justice, and Muslim rulers! You cast the Book of Allāh behind your backs, sold His Āyāt for a miserable price, and discarded the signs of Allah and His Deen.

Your likeness, O apostates, is the likeness of the dog and that of the donkey carrying books. You sold guidance for misguidance and forgiveness for punishment. Upon you is the curse of Allāh, the angels, and all of mankind.

They have been afflicted in the world with the most tremendous affliction that can be whilst they perceive not, and that is the death of the heart

By al-Imām al-‘Allāmah Ibnul Qayyim al-Jawziyyah rahimahullāh

So what Dīn, and what good is there to be found in the one that sees the prohibitions of Allāh being committed, His prescribed punishments being laid to waste and abandon, His Dīn left, and the Sunnah of the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) being thrown away while he is of cold heart with a silent tongue, a dumb-mute shayṭān just as the one who speaks falsehood is a speaking shayṭān? Is the tribulation of the Dīn in other than these, who if their source of food and position is safe, then there is no concern for what happens to the Dīn? The best of them is the one that feigns and pretends to be sad. If however, a dispute arose with regards to something that is important to him in his rank or wealth he would most certainly spend out and expend and make strong effort in earnest and he would have utilized the three levels of censure according to his ability. [This is in reference to the hadīth of the Prophet (sallallāhu ‘alayhi wassallam): “Whoever of you sees an evil then let him change it with his hand. If he is unable then with his tongue. If he is unable then with his heart and that is the weakest of Īmān.” (Muslim)]

For these, along with them being removed from closeness to Allāh and Allāh hating them, they have been afflicted in the world with the most tremendous affliction that can be whilst they perceive not, and that is the death of the heart. For the more complete the life is in the heart, the stronger and stronger its hatred is for the sake of Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam) and the more complete its assistance and victory is to the Dīn.

(‘Ilām al-Muwaqqi’īn 2/121)

The Mārdīn fatwā

Signed by Shaykhul Islām Ibn Taymiyyah rahimahullāh

He, may Allah have mercy upon him, was asked about the country of Mārdīn that was over run by the Tartār, was it dārul harb or dārul Silm? Must any Muslim dwelling there make Hijrah? And if he must emigrate, but does not emigrate, and he helps the enemies of the Muslimīn with his person and his money, does he thereby commit a sin? Does the one who insults him and accuses him of nifāq sin or not?

Answer: All praise is due to Allāh. The blood of the Muslimīn and their wealth is inviolable wherever they are, whether it is Mārdīn or others besides it. Aiding those who have deviated from the Sharī'ah of Islām is forbidden whether they are the people of Mārdīn or others. And the one residing in it, if he is unable to establish his Deen, then Hijrah is obligatory for him, otherwise it is preferred but not obligatory. Assisting the enemy with their persons or their wealth is forbidden to them. They must refrain from that in any possible way, by omission, demonstration or cooperation. If this is not possible except by Hijrah then this is incumbent upon them.

And it is not permissible to curse them generally or to accuse them of nifāq, for cursing and accusing of nifāq falls upon the characteristics mentioned in the Kitāb and the Sunnah, so some of the people of Mārdīn enter into it, and others besides them. And as for its status as Dārul Harb (war) or Dār Silm (peace), then it is Murakkabah (composite) – both meanings are in it. It is not at the status of Dārus Silm where the laws of Islām are run just because its soldiers are Muslimīn, nor is it at the status of Dārul Harb where in it its people are kuffār. Rather, it is a third category, where the Muslim is treated according to what he deserves, and the one outside of the Sharī'ah of Islām is fought according to what he deserves.

(Majmū' Al-Fatāwā 28/135)

The Mujāhid Shaykh Abū 'Umar al-Baghdādī rahimahullāh stated:

We believe that when a country or a state is engulfed in the glorification of kufr, and what dominates in it are the laws based on kufr and not the laws of Islām, then these countries and states are dārul kufr. However, we do not declare takfīr upon every citizen that reside in that

country or state. As for making takfīr on someone specifically, this depends on the fulfillment of shurūt (requirements) and the absence of mawānī' (instances that prevent takfīr).

And ash-Shaykh al-Mujāhid Abū Muhammad al-'Adnānī rahimahullāh said:

We would like to clarify here a misconception that always has been raised in this campaign, the saying that the asl of people is kufr, which is from the bid'ah of the khawārij of our time, the State is innocent from this saying, and in its 'Aqeedah and Manhaj and what it believes in before Allāh is that Ahlus-Sunnah in 'Irāq and ash-Shām in general are Muslim, we do not declare the kufr of anyone except whom his apostasy is proven to us by Sharī'ah evidence of peremptory indication and peremptory proof. And whom we find from the soldiers of the State saying this bid'ah we teach and educate and explain to him, and if he doesn't refrain we berate him, and if he doesn't refrain we expel him from our ranks and disown him, and we have done this many times with the Ansār and Muhājirīn.

We disassociated ourselves from Tandhīm al-Qā'idah and from the Shar'ī lapses of adh-Dhawāhirī

By the Mujāhid Shaykh Abū Jarīr ash-Shamālī hafidhahullāh

I and a number of brothers from amongst those who would later go on to sign the declaration of our bay'ah to the Islamic State prior to my Hijrah to Shām, resolved to wage war against Tandhīm al-Qā'idah by exposing it after all the paths leading to a resolution with it were closed. We – Arabs and non-Arabs, Muhājirīn and Ansār alike – began by inquiring about what was taking place in the arena, and we made a list of questions for the Tandhīm so that it could respond to them and so that these responses would be the final junction ending our relationship with the Tandhīm.

The Tandhīm tried to defuse the anger that we had by purchasing our hearts with positions and wealth, but by the Grace of Allāh, they failed. As for the requests that were put forward, they were:

- 1) That the Tandhīm writes out its 'aqīdah, particularly concerning the rawāfid.
- 2) A Shar'ī justification for adh-Dhawāhirī's du'ā for the tāghūt Morsi.
- 3) The reason for adh-Dhawāhirī accusing the Islamic State of being khārijī.
- 4) The reason for changing the course of the Jihād from being that of fighting to being peaceful demonstrations and in pursuit of popular support.

There came no response to these inquiries, even up until the last Mujāhid had left the area of Mīrānshāh, which the Pakistani army had entered and closed off in June of 2014. At that point, in time, when we had given the Tandhīm ample time to rethink and backtrack from its mistakes and transgresses, adh-Dhawāhirī was, unfortunately, leading the Tandhīm to the bottom of the pit, even up until the writing of this article.

We disassociated ourselves from Tandhīm al-Qā'idah and from the Shar'ī lapses of adh-Dhawāhirī, and gave bay'ah to the Islamic State and its amīr, Amīrul-Mu'minīn Abū Bakr al-Baghdādī. This was due to what we saw of consolidation for Tawhīd and Sharī'ah, which was what we had been searching for and what a person's soul yearns for and what delights the heart and puts the mind at ease,

announcing from within the end of the journey in search for the truth, the correct path of Jihād, the path of the Jamā'ah that would take one to al-Firdaws, bi idhnillāh. Yes, we gave bay'ah to Amīrul-Mu'minīn Abū Bakr al-Baghdādī after I already had a bay'ah of imārah to Mullā Muhammad 'Umar and also had bay'ah to Shaykh Usāmah and likewise Dr. Ayman adh-Dhawāhirī, but only because of Mullā Muhammad 'Umar and Dr. Ayman adh-Dhawāhirī's nullification of the conditions of the bay'ah by what Mullā Muhammad 'Umar wrote in his disastrous messages to the Muslimīn on the occasions of the Islamic 'Īd celebrations (this was written when most thought he was still alive, Allāhul musta'ān). As for adh-Dhawāhirī, then it was through his refusal to implement the Shar'ī laws (due to flimsy arguments such as the alleged "maslahah") and insisting on that, and turning a blind eye to his amīr Mullā Muhammad 'Umar's dangerous Shar'ī violations. And because of that I'm not to be blamed, and they have no right upon me to listen and obey.

So the Tandhīm became like a raging bull stumbling about, and its cronies spread out and went to every place and began meeting with everyone, Mujāhidīn and non-mujāhidīn alike, and groups and individuals alike, in a desperate attempt to save a drowning entity struggling to breathe in deep water as it is exhausted and fatigued by tiredness and the struggle in the water. They fabricated lies against us and described us in the harshest of ways: takfīrī, khawārij, killers of Muslimīn, Wahhābī... and they would warn the people that we were murderers and that we'd slaughter them. Tandhīm al-Qā'idah then began playing the chords of madhhab partisanship, particularly because the people are upon the Hanafī madhhab. They also claimed that with this bay'ah we were declaring war on them, on their madhhab, and on their amīr, and that our presence in the arena as soldiers of the Islamic State was in defiance of them and their amīr.

By the Grace of Allāh, the people began to flock towards us to search for answers to many questions, some for obtaining information and others to gain clarification on some shubuhāt that the Tandhīm would spread amongst them. Some of the brothers – may Allah reward them – began communicating through the Internet, obtaining pictures taken from within the Islamic State, showing them to the people, and showing them the video releases in restaurants and coffee shops. This would be a da'wah for them and a means of shedding light on the Islamic State, the true Jihād that it's waging, and the conquests that Allāh has granted it.

This had a positive effect on both the Ansār and the people in general. And this, by the Grace of Allāh, contributed to shaking the Tandhīm and to the people ignoring its video releases, which were hollowanyways.

Likewise, the Mujāhid groups in the arena started discussing the Tandhīm's proposals concerning pacifism and popular support, the Jihād that the Islamic State is waging, and the notion that the Tandhīm's idea of peaceful demonstrations at the expense of Jihād would neither eliminate a tāghūt nor remove injustice from the necks of the people. Rather, it was a major source of corruption. And what occurred instead was the killing of women and children in the public squares and on the streets at the hands of the soldiers and policemen of the tawāghīt without their killers paying a price for their actions. In fact, this idea is what is creating the new Pharaohs.

Al-Qā'idah's cronies raised their voices, declaring war with neither fear nor shame, for the Tandhīm immediately cut off stipends from the families of the brothers who had signed the declaration of bay'ah without any consideration for the presence of women, children, and the sick. Thus, the wealth that generous people were donating to al-Qā'idah and its members in order for them to wage Jihād and so that Allāh would accept from the their sadaqāt, was now cut off by adh-Dhawāhirī from those who deserved it for no reason other than their desire for the truth and for supporting the truth and establishing the Deen.

Instead, adh-Dhawāhirī used it to wage war against the truth and its people, subhānAllāh! He will meet Allāh in that condition if he does not repent and turn back from what he is upon. And there is no barrier between Allāh and the du'ā of the oppressed.

(A witness from within)

My advice to you, oh you who have remained a soldier of the tāghūt, is that you fear Allāh Who created you, and that you worship Him according to how He commanded in His Book and the Sunnah of the Messenger (sall Allāhu ‘alayhi wa sallam), not how you are commanded by the shaytānic scholars, the scholars of the tawāghīt, the employees of the Interior Ministry

By ash-Shaykh al-Mujāhid Abū Sufyān al-Azdī rahimahullāh

My advice to you, oh you who have remained a soldier of the tāghūt, is that you fear Allāh Who created you, and that you worship Him according to how He commanded in His Book and the Sunnah of the Messenger (sall Allāhu ‘alayhi wa sallam), not how you are commanded by the shaytānic scholars, the scholars of the tawāghīt, the employees of the Interior Ministry, who permit only what the tāghūt permit, and prohibit what they prohibit. Allāh said of them;

They took their scholars and their monks to be their lords besides Allāh, and (they also took) the Messiah, son of Maryam, while they were commanded to worship none but One Deity. None has the right to be worshipped but He! High exalted is He from all that they associate.}

The Messenger of Allah (sall Allāhu ‘alayhi wa sallam) said, “Indeed they did not worship them as such (i.e. sujūd or rukū towards them), but when they made something permissible for them, they also deemed it permissible, and when they prohibited them from something, they took it as impermissible.”

Whoever has knowledge of the most basic of aspects of Islām which are well-known and widespread knows how they lie about Allah and His Messenger (sall Allāhu ‘alayhi wa sallam). The truth is clear and apparent. The blood of our brothers in the Land of the Haramayn was only spilled because they proclaimed the Deen of Allāh and strove to make it superior and dominant. They abandoned not a single issue of the ‘Aqeedah for which they fought, rather they made it clear in the best possible manner from the Book of Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam). We say to you to distance yourselves from aiding this tāghūt who is the agent of the christian crusaders in the region and who has led you into kufr.

Know that there is no obedience to the creation if it means disobeying the Creator. Allāh (subhānahu) said;

{On the Day when their faces will be turned over in the Fire, they will say, ‘Oh, would that we had obeyed Allāh and obeyed the Messenger.’ And they will say, ‘Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. Our Lord! Give them double torment and curse them with a mighty curse!’}

Openly declare your disobedience to the commands of the tāghūt and do not direct your weapons at Muslimīn who have rebelled against the tāghūt through their words and hands in protests or otherwise. Rather, aid them and direct your weapons towards Israel which is only a few kilometers away from you, whose lights can be seen from Haql, an area in the north of the Arabian Peninsula. The pilots among you should seek martyrdom over the skies of Filastīn, and those in the navy should point their weapons at the jews there, earning the honor of martyrdom in the Cause of Allāh. This is better for you than to be given the title, “Martyred on duty”, which is washed and shrouded, for the duty for which he was killed was protection of the rule of the tāghūt and defending governance with man-made laws. We seek refuge from misguidance.

Be careful O soldier that you are not a reason the rule of tāghūt remains on the necks of the Muslimīn, changing their deen, killing their children and leaving their mothers bereaved, something which can be seen today in the government of al-Sa’ūd. Shaykhul Islām ibn Taymiyyah, rahimahullāh, said, “Whoever makes alliance with a person to support those who support him and take as enemies those who take him as an enemy is like the Mongols who wage Jihād for the sake of shaytān. Such a person is not a Mujāhid in the Cause of Allah (subhānahu wa wa) nor a Muslim soldier, and it is impermissible for the likes of these people to be considered a part of the Muslim army. Rather, they are from the army of shaytān.”

Our Shaykh, Ab Muhammad Al-Maqdisi, may Allah make him steadfast (wa shifāhullāh), said, “So how about he who announces and explicitly states that he is from the soldiers of the tāghūt and his supporters, army, intelligence, swears allegiance to him, protects his kufr laws, stays awake guarding and protecting

him, and may even die in his cause? There is no doubt that our deen is innocent from the likes of this person, as he hasn't the slightest idea about Tawheed. The asl is that these armies, intelligence agencies, etc. are soldiers of the tāghūt, his allies and supporters. People like these will be judged as the tāghūt are judged, for if it weren't for them, the tāghūt would not exist nor endure."

Shaykhul Islām Ibn Taymiyyah, rahimahullāh, gave the fatwā that those who help the oppressors follow the same ruling as the oppressors themselves, and that according to the vast majority of Scholars, those who act as accomplices in a crime are equal to those who directly commit it. Whoever helps them in their kufr is judged as a kāfir.

In an authentic Hadīth of the Prophet sall Allāhu 'alayhi wa sallam said, "Some leaders will appear and take the worst of people as their company and delay the prayers. Whoever sees this, let them not be advisors, guards, collectors or treasurers."

O Soldier! Be careful of dying in your current condition of supporting the international alliance of kufr.

The time has come for the Ummah of Muhammad (sall Allāhu ‘alayhi wa sallam) to wake up from its sleep, remove the garments of dishonor, and shake off the dust of humiliation and disgrace, for the era of lamenting and moaning has gone, and the dawn of honor has emerged anew

By ash-Shaykh al-Mujāhid Abū Muhammad al-‘Adnānī rahimahullāh

Praise be to Allāh, the Mighty and Strong. And may peace and blessings be upon the one sent with the sword as a mercy to all creation. As for what follows:

Allāh (Ta‘āla) said;

{Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them and that He will surely establish for them their deen which He has preferred for them and that He will surely substitute for them, after their fear, security, (for) they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient} [An-Nūr: 55].

Succession, establishment, and safety – a promise from Allāh reserved for the Muslimīn, but with a condition.

{They worship Me (Allāh) and do not associate anything with me} [An-Nūr: 55].

Having faith in Allāh, keeping far from the gateways to shirk and its various shades, along with submitting to the commands of Allāh in everything big and small, and giving Him the level of obedience that makes your lusts, inclinations, and desires to be in compliance with what the Prophet (sall Allāhu ‘alayhi wa sallam) came with – only after this condition is met will the promise be fulfilled. For by fulfilling this condition comes the ability to build, reform, remove oppression, spread justice, and bring about safety and tranquility. Only by meeting this condition, will there be the succession, which Allāh informed the angels about.

Without this condition being met, authority becomes nothing more than kingship, dominance and rule, accompanied with destruction, corruption, oppression, subjugation, fear, and the decadence of the human being and his descent to the level of animals. That is the reality of succession, which Allāh created us for. It is

not simply kingship, subjugation, dominance, and rule. Rather, succession is to utilize all that for the purpose of compelling the people to do what the Sharī'ah requires of them concerning their interests in the hereafter and worldly life, which can only be achieved by carrying out the command of Allāh, establishing His Deen, and referring to His Law for judgment. This succession, along with the aforementioned reality, is the purpose for which Allāh sent His Messengers and revealed His Scriptures, and for which the swords of Jihād were unsheathed.

Indeed, Allāh (Ta'āla) honored the Ummah of Muhammad (sall Allāhu 'alayhi wa sallam) and blessed them. He made them the best Ummah of all peoples.

{You are the best nation produced (as an example) for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh} [Āl 'Imrān: 110].

And He promised to grant the Ummah succession to authority.

{Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession (to authority) upon the earth just as He granted it to those before them} [An-Nūr: 55].

He also made leadership of the world and mastership of the earth for the Ummah, as long as it fulfilled the condition;

{They worship me (Allah) and do not associate anything with me} [An-Nūr: 55].

Allāh (Ta'āla) also gave honor to the Ummah.

{And to Allāh belongs (all) honor, and to His Messenger, and to the believers, but the hypocrites do not know} [Al-Munāfiqūn: 8].

Yes, honor is for this Ummah. It is from the honor of Allāh (Ta'āla) – honor that mixes with the faith residing in the heart of the believer. Thus, if faith becomes firm in the heart, honor becomes firm along with it. It is honor that does not hunch, soften, or become disgraced regardless of how great the anguish and tribulation become. It is honor befitting the best Ummah – the Ummah of Muhammad (sall Allāhu 'alayhi wa sallam) – an Ummah that does not accept submission to anyone or anything other than Allāh. It does not accept transgression nor oppression.

{And those who, when tyranny strikes them, they defend themselves} [Ash-Shūrā: 39].

This is an honorable and noble Ummah, which does not sleep and ignore grievance. It does not accept degradation.

{So do not weaken and do not grieve, and you will be superior if you are believers} [Āl 'Imrān: 139].

It is a mighty and powerful Ummah. How can it not be such, when Allāh supports it and grants it victory?

{That is because Allāh is the protector of those who have believed and because the disbelievers have no protector} [Muhammad: 11].

This is the Ummah of Muhammad (sall Allāhu 'alayhi wa sallam) which, whenever it is truthful with Allāh, He brings about His promise for them.

Allah ('Azza wa Jall) sent His Prophet (sall Allāhu 'alayhi wa sallam), while the Arabs were in the depths of ignorance and blinding darkness. They were the most naked, the hungriest, and the most backwards of peoples, sinking in depths of lowness. No one cared about them or gave them any regard. They submitted in humiliation to Khosrau and Caesar, yielding to the conqueror. Allāh (Ta'āla) said;

{Although they were before in clear error} [Al-Jumu'ah: 2].

Allāh (Subhānahu) also said;

{And remember when you were few and oppressed in the land, fearing that people might abduct you} [Al-Anfāl: 26].

Qatādah (may Allah have mercy upon him) said in explanation of this verse, "These clans of Arabs were the most disgraced, the hungriest, the most ignorant, and the most naked. They were people who were eaten but did not eat. Whoever lived from them lived miserably. And whoever died from them fell into hellfire." His words end here, may Allāh have mercy upon him. A group of the Sahābah entered upon Khosrau Yazdajard on the day of the battle of al-Qādisiyyah to call him to Islām. He said to them, "I don't know any nation on the earth that was more miserable, fewer in number, and more divided than you. We would entrust the people of the villages in the outskirts to hold you back. Persia did not wage

war against you, nor did you ever hope to stand and face it.” So they were silenced. Then al-Mughīrah Ibn Shu’bah (may Allāh be pleased with him) responded to him, saying, “As for what you’ve mentioned of our poor condition, then there was no condition poorer than ours. As for our hunger, then it was unlike any hunger. We used to eat scarabs, beetles, scorpions, and snakes. We considered such as food. As for our homes, then they were nothing but the surface of the earth. We did not use to wear anything except what we made from the fur of our camels and sheep. Our religion was to kill each other and oppress each other. One of us would bury his daughter alive, hating the thought that she would eat from his food.”

This was the condition of the Arabs before Islām. They were in dispute and broken up; they were dispersed and had infighting, striking each other’s necks, suffering hunger, lack of unity, and capture. Then, when Allāh blessed them with Islām and they believed, Allāh unified them, united their ranks, honored them after their humiliation, enriched them after their poverty, and brought their hearts together, all through Islām. Thus, by the grace of Allāh, they became brothers. Allāh (Subhānahu wa Ta’āla) said;

{And He brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allāh brought them together} [Al-Anfāl: 63].

So the animosity and hatred they had for each other vanished from their hearts. They were united by faith, and piety became their measuring scale. They did not differentiate between an Arab and a non-Arab, nor between an easterner and a westerner, nor between a white person and a black person, nor between a poor person and a rich person. They abandoned nationalism and the calls of jāhiliyyah and raised the flag of lā ilāha ill Allāh and carried out Jihād in the path of Allah with truthfulness and sincerity. So Allāh raised them through this Deen and honored them by having them carry its message. He bestowed His grace on them, and made them the kings and masters of the world.

Our dear Ummah – the best of peoples – Allāh (Ta’āla) decrees numerous victories for this Ummah to occur in a single year, which He does not grant others in many years or even centuries. This ummah succeeded in ending two of the largest empires known to history in just twenty five years, and then spent the

treasures of those empires on Jihād in the path of Allāh. They put out the fire of the magians (fire-worshippers) forever, and they forced the noses of the cross-worshippers onto the ground with the most miserable of weapons and weakest of numbers.

Ibn Abī Shaybah reported in “al-Musannaf” that Husayn reported that Abū Wā’il said that when Sa’d Ibn Abī Waqqas had arrived and rested at al-Qādisiyyah with the people, he said, “I’m not sure if we were more than seven or eight thousand or so. The mushrikīn were about sixty thousand or so. They had elephants with them. When they arrived, they said to us, ‘Go back (to your land), because we don’t see with you any numbers, strength, or arms. So go back.’ We answered them saying, ‘We will not go back.’ Then they started mocking our arrows saying, ‘Dūk, dūk,’ (a persian word) comparing our arrows to spindles.”

Yes, my Ummah, those barefoot, naked, shepherds who did not know good from evil, nor truth from falsehood, filled the earth with justice after it had been filled with oppression and tyranny, and ruled the world for centuries. This was neither through any means of strength that they possessed or numbers that they commanded, nor through their wisdom but rather, through their faith in Allāh (Tabāraka wa Ta’āla) and their adherence to the guidance of His Messenger (sall Allāhu ‘alayhi wa sallam).

O Ummah of Muhammad (sall Allāhu ‘alayhi wa sallam), you continue to be the best Ummah and continue to have honor. Leadership will return to you. The God of this Ummah yesterday is the same God of the Ummah today, and the One who gave it victory yesterday is the One who will give it victory today. The time has come for those generations that were drowning in oceans of disgrace, being nursed on the milk of humiliation, and being ruled by the vilest of all people, after their long slumber in the darkness of neglect – the time has come for them to rise. The time has come for the Ummah of Muhammad (sall Allāhu ‘alayhi wa sallam) to wake up from its sleep, remove the garments of dishonor, and shake off the dust of humiliation and disgrace, for the era of lamenting and moaning has gone, and the dawn of honor has emerged anew. The sun of Jihād has risen. The glad tidings of good are shining. Triumph looms on the horizon. The signs of victory have appeared.

What is the ruling on burning the kāfir with fire until death?

By the Central Office overseeing Shar'iyyah Diwāwīn for Dawlatul Khilāfah

Question: What is the ruling on burning the kāfir with fire until death?

Answer: Alhamdulillah Rabbil 'ālamīn wa Salāh wa Salām on our Prophet Muhammad, his family, his companions and those who followed them. To proceed:

The Ahnāf and Shāfi'iyyah have permitted it considering the saying of the Prophet (sall Allāhu 'alayhi wa sallam), 'No one punishes with fire except Allāh,' as an affirmation of humility. Al-Muhallab (rahimahullāh) said, "This is not an absolute prohibition, but rather on the path of humility."

Al-Hāfidh Ibn Hajar (rahimahullāh) said, "What points to the permissibility of burning is the deeds of the Companions, and the Prophet (sall Allāhu 'alayhi wa sallam) put out the eyes of the apostate bediouns who committed highway robbery with heated iron... while Khālīd ibn al-Waleed (radiy Allāhu 'anhu) burnt people of those who apostazied."

And some of the Ahlul-'Ilm have been of the opinion that burning with fire is prohibited originally, but then with Qisās it is permitted, just as the Prophet (sall Allāhu 'alayhi wa sallam) did when he put out the eyes of the apostate bediouns with fire – in retaliation – as is related in the Sahīh, and this has brought together a collection of the words, along with the proofs.

And Allāh knows best. May the Salāh of Allāh be upon our Prophet Muhammad, his family, his companions and those who followed them.

It is obligatory upon the Imām and his ministers to establish them (the hudūd) outside of the Masjid if it occurs in the time and place in which he has authority

Al-Imām ash-Shawkānī rahimahullāh commented on the above saying:

This statement is based on the understanding that the prescribed punishments (hudūd) are for the leaders and that no one else can implement them upon those who deserve them. But, this has no basis whatsoever. There is no doubt that the Imām and his ministers are more deserving of implementing them than the rest as we have already mentioned, but to say that no one can implement them except the leaders (Aimmah), or that they are to be dropped if they occur in a time when there is no Imām, or in a place that he is not in authority over...Then this is bātil (falsehood). And it means dropping the obligation of the hudūd which is mentioned by Allāh in His Book. Islām is here, the Book and the Sunnah are also here (with us). And the people of knowledge and righteousness are also here. So how can the hudūd of the Sharī'ah be dropped due simply to the absence of one from amongst the Muslimīn?

(As-Sayl al-Jarrar)

Shaykh Ibn 'Uthaymeen rahimahullāh also mentioned about the above point when he spoke in his Sharh of al-Mumtī' considering the murtadd:

The Scholars say they (the murtaddīn) are not to be killed except by the Imām or his deputies...The Scholars say except if the person joins a land of war (dārul harb), meaning that this murtadd and refuge is sought with Allāh, due to apostating is scared of the sword so they leave for the land of disbelief (dārul kufr). They say then it is for every Muslim to kill them. This is because there is no Islamic ruler in the lands of kufr and they only rule by the rulings of kufr. Also because there is no authority for the disbelievers over the Muslimīn in this.

Allāh subhānahu wa ta'āla knows he who seeks evil from he who seeks righteousness, and knows the Mujāhid from the pretender, and the one who says the truth from the liar

By Amīrul Mu'minīn Abū Bakr al-Baghdādī hafidhahullāh

It is of the repeated Sunan of Allāh subhānahu wa ta'āla and from His wisdom that the ranks of the believers and Mujāhidīn are mixed with those who are not of them and with munāfiqīn, and Allāh subhānahu wa ta'āla would not let the Muslim be mixed with those pretender munāfiqīn, who pretend to be Muslim, hiding behind the call of the Īmān. So for this Allāh has let the people be tested and go through tribulations, Allāh subhānahu wa ta'āla says;

{Allāh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good.,}

And Allāh subhānahu wa ta'āla says;

{And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars.}

The rows have to melt down such that evil is evicted, and pressed such that the weak stones fall, and light shed upon it so parasites and inner thoughts are discovered. This is such and that battle doesn't stop between right and wrong, and the repetition of fighting would repeat which if stopped monasteries, churches, synagogues, and Masājid, wherein the Name of Allāh is mentioned much, would surely have been pulled down, earth would have been spoilt. The fighting and the battle is continuous, and tribulation and testing and continuous checking continue, and the final account will be to those who fear Allāh, and victory goes the true patient believers.

A Mujāhid fī sabīl lillāh is only increased in purity and clearance with tests, and tribulations only give him more will and steadfastness, so have patience O Mujāhidīn of the Islamic state in Irāq and Shām, and be patient and hold on and do not grievet over people who are close and the collaboration of enemies. Do not become worried from the fierce battle against the State, Allāh subhānahu wa ta'āla gives victory to His soldiers and defends those who believe. Do not be frightened from the amount of lies and accusations, and what the enemies of

Islām have gathered and called against you, Allāh subhānahu wa ta'āla knows he who seeks evil from he who seeks righteousness, and knows the Mujāhid from the pretender, and the one who says the truth from the liar.

Know that the test you had in Shām is, by the will of Allāh, good coming to you, it will only last a while and then it will become a great blessing by the will of Allāh. O sons of the state in Shām, Allāh knows then you know, the State has done all it could to stop this war waged by some fighting brigades. So Allāh knows and then you know, we haven't sought this war and haven't gone for it or planned it, because what is apparent and we see it that the greatest winner from it are the nusayriyyah and the rāfidah, and we were forced to it, and for days we have tried to prevent it and tried to stop it, in spite of the clear betrayal against us, and the obvious attack against us. Those who were fooled into fighting us thought that the State was an easy target and that they can defeat us, led by false lies of the media, so we had to fight this war unwillingly, so Allāh is our Protector and Great is He.

So if you know that, O sons of the state, then depend on Allāh and declare innocence from your own might and power to His Might and Power, and fear Allāh, the final round will belong to you if you fear Him, don't betray or be unfair, and we recommend to you that you let alone he who wishes to be left alone, and those who throw their arms down from those battalions, however big his crime is, and his bad deed reaches, always chose forgiveness and pardon, so you are free to fight an evil doer enemy who wants to kill Ahlus Sunnah.

So if you do your best to stop this war, and be free to fight the nusayriyyah and rāfidah and then you fail that will be your excuse with your Lord. So depend on Allāh and seek His support, He is enough for you, and fight this war, by the Power of Allāh you can do it. And certainty that it is good for you, it is what Allāh wanted for you.

{Allah knows but you do not know.}

And beware, beware of injustice, he who is unjust or attacks a person unrightfully should hasten to return the rights, and repent, we return every injustice that we know of, and declare innocence to Allāh from each injustice perpetrated by a person of the State, and we order every soldier to give back any injustice that he knows of, and Allāh does not bless a Mujāhid who knows of an injustice and

doesn't return it if he can or tries to remove it. And increase the amount of seeking repentance and seeking forgiveness (from Allāh) and say lā hawla wa lā quwwata illā billāh.

And we say to every Mujāhid who fights fī sabīl lillāh from all groups and battalions in the land of Shām, whether a commander or a soldier, I remind them that the battle is for the Ummah as a whole, and the target is all the Mujāhidīn, and the State is but a door to you, if broken then our enemy and your enemy won't find an easier way, so don't let yourselves regret it one day. And we say to whoever has been involved in fights against the State from the battalions, reconsider, and repent to your Lord, you have taken us by surprise, and stabbed us in the back from behind, and our soldiers in all fronts are but few. Today you have seen some of our might, and saw the difference between today and yesterday. Yesterday, before fighting us, you were safe to go around and sleep safely, now you are afraid and spend the night up in fear.

(From the speech released after the start of the saḥawāt in Shām titled, "Allāh knows and you know not")

Ahlus-Sunnah wal-Jamā'ah are al-Firqah an-Nājiyah al-Mansūrah (the Saved-Sect in the Hereafter and the Victorious and Aided Group in this world)

By Dr. Nāsir Ibn 'Abdul-Karīm al-'Aql hafidhahullāh

Ahlus-Sunnah wal-Jamā'ah are al-Firqah an-Nājiyah al-Mansūrah (the Saved-Sect in the Hereafter and the Victorious and Aided Group in this world). Despite the distance (of time and place) between them, they possess certain characteristics which distinguishes them from others. From these characteristics are:

١ – They attach great importance to the Book of Allāh; its memorisation, recitation and its Tafsīr. They attach great importance to the Hadeeth; through their knowledge and understanding of it and their distinguishing the authentic from the weak and false ones. This is because they (i.e. the Qur'ān and the authentic Hadīth) are the root source for acquiring knowledge of their Deen. Furthermore, they couple their knowledge with action, according to the level of their knowledge.

٢ – They enter into the Deen completely. They have faith in all of the Book; having faith in the textual promises and threats; in those texts that affirm (the Perfect Names and Attributes of Allāh) and those that negate (any deficiency or resemblance to Him). They combine having faith in the Pre-Decree of Allāh along with affirming the fact that the slave possess free will and choice of action. They also combine knowledge along with worship, strength along with compassion and mercy, and utilising the necessary worldly means along with pious abstention from that which will be of no benefit in the Hereafter (zuhd).

٣ – They follow the Sunnah and abandon innovations. They shun divisions and differences in the Deen.

٤ – They follow the guidance of the trustworthy Scholars – the Companions and those who traverse their path – following them in knowledge, actions and calling to Allāh. They keep away from those who oppose their path.

٥ – They adhere to the balanced position. So in matters of beliefs, they hold a balanced position between those sects that go to extremes and those that fall short of what is required. Likewise, in actions and conduct (sulook) they adhere to a middle position between those who exceed the limits and those who fall short.

٦ – They strive to unite the word of the Muslimīn upon the truth, and to unify their ranks upon Tawhīd and adherence (ittibāʿ) and to stay clear from all avenues that lead to divisions and differences between them. From this standpoint, they do not distinguish themselves from the rest of the Muslimīn -in matters concerning the fundamentals of the Deen – with any other name, except that of the Sunnah and the Jamāʿah. Likewise, they do not form allegiance (walā) or enmity (ʿadā) with anyone upon a bond other than Islām and the Sunnah.

٧ – They call to Allāh, to enjoining the good, forbidding the evil, Jihād, rejuvenating the Sunnah, reviving the Deen, and establishing the Prescribed Law of Allāh and His Rule, in every matter, large or small.

٨ – They exercise fairness and justice. So they observe the right of Allāh the Most High and do not look towards their own self-interests or that of their group's. This is why they do not exploit others, nor wrong them, nor do they belittle the excellence of those who possess it; no matter who they may be.

٩ – They possess a uniformity in understanding, and a similarity in their stances, even though there may be a great distance between their respective lands and times. This is from the fruits of them possessing a single source and a single methodology for acquiring (knowledge of the fundamentals).

١٠ – They show kindness (ihsān), mercy (rahmah), and good manners (husnul-khulq) towards all people.

١١ – They are sincere to Allāh, His Book, His Messenger (sall Allāhu ʿalayhi wa sallam), and are sincere towards and give sincere advice to the Muslim authorities and the general body of Muslimīn.

١٢ – They are concerned with the affairs of the Muslimīn; aiding and assisting them, observing their rights and seeking to prevent harm or injury from reaching them.

(General precepts of Ahlus-Sunnah wal-Jamāʿah)

A man is not judged as a Muslim until he makes takfīr on the mushrikīn and whoever stops in that – with the clearness of the matter in them – or doubts in their kufr – with it being clarified to him – , then he is like them

Commentary by ash-Shaykh al-Muhaddith Sulaymān Ibn Nāsir al-‘Alwān fakk Allāhu asrah

He (Muhammad Ibn ‘Abdul-Wahhāb) – rahimahullāh said – “Whoever does not hold the mushrikīn to be disbelievers, or doubts in their disbelief, or considers their ways to be correct...”

For Allāh – the High and Majestic – made takfīr on them in many Āyāt from His Book, and ordered to make enmity with them for their fabricating lies on Him, their making of partners with Allāh, and their claim of Him having a son, High above is Allāh above what they say. Allāh – the High and Majestic – has made their enmity and hatred obligatory upon the Muslimīn. A man is not judged as a Muslim until he makes takfīr on the mushrikīn and whoever stops in that – with the clearness of the matter in them – or doubts in their kufr – with it being clarified to him – , then he is like them.

As for one who considers their ways to be correct, and considers to be good what they are upon – from kufr and tughyān (transgression) – then he is a kāfir by the Ijmā’ of the Muslimīn. For he does not know Islām on it’s truth, which is:

“Surrendering (Istislām) to Allāh with Tawhid, and submitting (Inqiyād) to Him with obedience, and disavowal (barā’ah) from shirk and it’s people.” And this (thinking Thier was is good) is associating with the people of shirk instead of him making takfīr on them.

In Saheeh Muslim from the path of Marwān al-Fizārī on the authority of Mālik Sa’d Ibn Tāriq on the authority of his father, he said: I heard the Messenger of Allāh – sall Allāhu ‘alayhi wa sallam – saying: “Whoever says lā ilāha illā Allāh, and disbelieves in what is worshipped besides Allāh, then his wealth and blood are forbidden, and his accounting is upon Allāh.” And it does suffice to protect the blood of the Muslim that he (just) says “Lā ilāha illā Allāh,” rather undoubtedly, he must add to that disbelief in what is worshipped instead of Allāh. For if he does not disbelieve in what is worshipped instead of Allāh, then his blood and wealth is not forbidden and the sword is drawn over him for his leaving of a fundamental (asl) from the fundamentals of the Millah of Ibrāhīm that we were commanded

with following and travelling on it's Manhaj and not watering it down to keep up with the desires of the enemies of Allāh.

He – Ta'āla – says;

{There has already been for you an excellent pattern in Ibrāhīm and those with him, when they said to their people, 'Indeed, we are disassociated from you and from whatever you worship other than Allāh . We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone.'}

This is the Millah of Ibrāhīm that no one would be adverse to except the one who fools himself. And He – Ta'āla – says;

{So whoever disbelieves in the tāghūt and believes in Allāh has grasped the most trustworthy handhold.}

Imām Muhammad Ibn 'Abdul-Wahhāb – rahimahullāh – said: "The description of kufr bit-tāghūt (disbelief in tāghūt) is that you believe in the butlan (invalidity) of worship to other than Allāh, and you leave it, and you hate it, and you make takfīr on it's people, and you make enmity with them."

And with this speech it clarifies to you what many of the rulers of the lands – that are ascribed to Islām – are upon. For they have allied to the people of ishrak (shirk) and consider them close, and consider them great, and make between them relations (alāqaat) as evidence that they are brothers to them. Adding to that they have made enmity to the people of the Deen and harmed them and put them into the prisons. So does Islām remain after this?! Allah – Ta'āla – has said;

{O you who have believed, do not take the jews and the christians as allies. They are allies of one another. And whoever is an ally to them among you – then indeed, he is from them. Indeed, Allāh guides not the wrongdoing people.}

And He – Ta'āla – says;

{Let not believers take disbelievers as allies rather than believers. And whoever [of you] does that has nothing with Allah.}

So no doubt, that every Muslim who takes Islam as a Deen, then he must make takfir on the mushrikīn and display enmity towards them, and he should hate

them, and hate those who love them, or argues on behalf of them, or goes to their lands without a shar'i (valid – legislated) excuse that pleases Allāh and His Messenger sall Allāhu 'alayhi wa sallam. It is upon every Muslim to return to his Deen for with it honor is attained, with it victory is attained, with it the lands are straightened (tastazeem), and with it the Furqān (distinction) is attained between the Awliyā (allies) of the Most Merciful who aid his Deen and between the Awliyā (allies) of shaytān, who do not mind what happens to the Deen as long as their food and drink is given to them.

It is obligatory on all of the Muslimīn that he takes for him the example of Ibrāhīm al-Khalīl;

{And when Ibrāhīm said to his father and his people, 'Indeed, I am disassociated from that which you worship except for He who created me; and indeed, He will guide me.'}

It is upon us to return to our 'Aqeedah and our Deen and exemplify the order of Allāh – the High and Majestic – in His ruling on the kuffār.

{O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous.}

And He – Ta'āla – says;

{And when the sacred months have passed, then kill the mushrikīn wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish Salāh, and give Zakāh, let them [go] on their way.}

Whenever the people leave ruling by the Book and the Sunnah, Allāh gives authority of their enemy over them. So when many of the rulers of the lands left ruling by the Shar' of Allāh and became content with the cursed man-made laws – cursed are those who rule with it – their lands deteriorated and dispersed, and their enemies poisoned them from where they did not know. For many of the leaders do not care except for protecting the positions they are in charge of – whether the Deen is honored or not – while honor and tamkeen (empowerment) only come through standing to give victory to this Deen. It is a necessity (giving victory to this Deen) on those who are capable of it, however most of them do not know, and a reason for this is having evil bitānah

(advisors/consultants/intimates), along with the failure of the Du'āt to focus on this aspect. And help is sought from Allāh.

Let every Muslim know that the kuffār spare no effort to distance the Muslim from his Deen out of envy from themselves. So if he does not be careful in having jealousy over his Deen and wake up out of this sleep; then soon he will bite his fingers in regret when it will not benefit, and he will reap the fruit of his actions, “whoever does not attack, then he is attacked” (man lam yaghzu ghuzi). It is obligatory on every Scholar and Dā'ī (caller) and Khateeb and (every) Imām of a Masjid that he clarifies the danger of Muwalāt (associating) with the kuffār with Shar'ī evidences from the Book of Allāh and Sunnah of His Messenger sall Allāhu 'alayhi wa sallam. He (must) clarify to them the danger of going to their lands, or welcoming them to the lands of the Muslimīn – for Allāh has cut Muwalāt and ties (sillah) between the Muslim and the kāfir, even if he they were close (aqrab qareeb); as Allāh – Ta'āla – said;

{O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief.}

And He – Ta'āla – says;

{You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those – He has decreed within their hearts faith and supported them with spirit from Him.}

And He – Ta'āla – says;

{O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh , your Lord. If you have come out for Jihād in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does it among you has certainly strayed from the soundness of the way.}

And for that the Prophet – sall Allāhu 'alayhi wasallam – said, in what was narrated by the Shaykhayn (al-Bukhārī and Muslim) from the Hadīth of Usāmah:

“A Muslim cannot be the heir of a disbeliever, nor can a disbeliever be the heir of a Muslim.” So that there can be no relations between the Muslim and the kāfir. A decision of the Prophet – sall Allāhu ‘alayhi wa sallam – and he cut off between them the inheritance. And he – sall Allāhu ‘alayhi wa sallam – said in what was authenticated from him – “A Muslim is not killed for a kāfir,” and this is only for the humiliation of the kuffār.

How could this not be the case while Allāh – the High and Majestic – said:

{indeed the mushrikīn are unclean}?!

So let every Muslim know that the kuffār from the jews and the christians and other than them, will not resolve their differences with the Muslimīn, and will not be peaceful with them, and will not be pleased with them, until the Muslimīn follow their millah (way) and take their example. As Allāh – Ta’āla – said;

{And never will the jews or the christians approve of you until you follow their way. Say, “Indeed, the guidance of Allāh is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allāh no protector or helper.}

This is a warning from Allāh – and a severe promise – that whoever follows the ways of the kuffār, then he has no one for him other than Allāh as a protector or helper. And the Prophet – sall Allāhu ‘alayhi wa sallam – has ordered to separate from the mushrikīn – so that they do not become from them. He sall Allāhu ‘alayhi wa sallam said: “I am free from every Muslim that lives among the mushrikīn.” They said: “O Messenger of Allāh how is that?” He said: “They should not see each other’s campfires.” Nasā’ī reported, and other than him, with a good sanad, from the Hadīth of Bahz Ibn Hakeem, on the authority of his father on the authority of his grandfather that the Prophet – sall Allāhu ‘alayhi wa sallam – said: “Allāh does not accept any deed from a mushrik after he becomes a Muslim, until he departs from the mushrikīn and joins the Muslimīn.”

And we complain to Allāh – the High and Majestic – about the strangeness (ghurba) of the Deen, and that He changes the state of the Muslimīn – for they listen to these clear, terrifying narrations, yet they still go to their lands, sit with

them, eat with them, and laugh with them! Indeed the Prophet – sall Allāhu ‘alayhi wa sallam – said: “Anyone who associates with a mushrik and lives with him is like him.” Narrated by Abū Dāwūd, from the Hadīth of Samrah Ibn Jandab, and there is weakness in it, however it’s meaning is correct.

Where is the Millah of Ibrāhīm?!

Where is the love and hate for Allāh?!

All of this does not raise many of the peoples heads.

The statement of the Shaykh: “or considers their ways to be correct”, what many of the people of today call towards enters into this from those who call to socialism (ishtirakiyah), or secularism, or ba’thism. All of these are deviated kāfir groups, even if it’s people are named in the name of Islām, for names do not change the realities. We complain to Allāh about our state in this strange time, for the scales have changed – and many deal according to Asmaa’ instead of Musammiyaat, and claims instead of evidences. So the enemy of Allāh that wages war against Islām in the night and day, in secret and openly, becomes a believing Muwahhid with the ignorant negligent ones and people of desires by the claim that he utters the shahādatayn while he became a soldier from the soldiers of iblīs, and in a war on the Deen with the self and wealth, and help is sought from Allāh.

(At-Tibyān: Sharh Nawāqidul Islām)

Seize the days of your life so that perhaps, Allāh might raise us up, both you and I, among the congregation of the armies of the Sunnah and the Qur'ān, and those who preceded us from the people of truthfulness and Īmān

By ash-Shaykh 'Abdul-Latīf Ibn 'Abdur-Rahmān Āli Shaykh rahimahullāh

Most of them hold fast to remaining silent from uncovering the confusion in this issue that many of the ignorant ones have been deceived by and by which most have been led astray. The path of the Book, the Sunnah and the Scholars of the Ummah opposes what this group has allowed of silence, turning away (from clarification) of this tremendous tribulation and (it opposes) the working of their tongues in disparagement and opposition towards the one who has ghayrah (strong honor and jealousy that leads one to action) for Allāh, His Book and His Dīn. So let there be from you, Ya akhī, a Sharī'ah path and well pleasing course in refuting what has been mentioned of misconceptions and uncovering the confusion and warning from the tribulation of the armies, as well as having sincerity for Allāh, His Book, His Messenger sall Allāhu 'alayhi wa sallam, the Aimmah of the Muslimīn and their common people.

None (of this) is obtained by silence and going with the flow in any way. So therefore, seize the opportunity, speak abundantly about it, and seize the days of your life so that perhaps, Allāh might raise us up, both you and I, among the congregation of the armies of the Sunnah and the Qur'ān, and those who preceded us from the people of truthfulness and Īmān.

[ad-Durrar as-Saniyyah (8/372)]

So if you know the difference between the two matters, the answer to the misconception of the murijah would be clear to you

Answered by ash-Shaykh al-‘Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: From the well-known types of ruling by other than what Allāh has revealed is the ruler who adheres to the Judgement of Allāh outwardly and inwardly, however he makes a judgement based upon a whim and desire in a specific matter, once or twice, and as is well-known he doesn’t disbelieve, according to the Madhab of the Salaf, so is this correct? And what is the ruling on whomever applied Takfīr upon him in a few matters (of ruling by other than the Law of Allāh)?

Answer: This matter became obscure to many brothers, that even the murjiah overcame them, and from that is the debate in the recording between (...) and another person who views the kufr of the ruler that rules by other than the law of Allāh, so (...) asked him, what if he ruled in one matter? So he replied: “He doesn’t disbelieve,” he asked in two matters? He replied: “He doesn’t disbelieve,” and (the murjī) would keep increasing it bit by bit until he cornered him, and he said to him: “Give me the number which would make him reach kufr.” So he (the brother) wasn’t able to respond, and the murjiah considered these words as a final decisive blow! Whereas it’s falsely corrupt.

And to sum it up, the ruler in the likes of this situation is of two types:

١. Whoever’s authoritative source was the Sharī’ah in all of his affairs, however he ruled upon some of the issues by his whims, and not by the Sharī’ah, meaning that he questioned the integrity/justness of the witnesses for instance, while they are just, or he put doubts in a condition which is present, or he mentioned an impediment which doesn’t exist, and similar to that, so his main-grounds for judgement is all outwardly from the Sharī’ah, and inwardly his desires. So this person is a sinner committing a major sin, and his sin increases depending on the issue that he ruled by, no matter how few or many, but he doesn’t disbelieve as long as he’s ruling by the Sharī’ah, even if he was an oppressor. If he also leaves off a ruling in some affairs, such as leaving off the ruling upon one of his relatives, and upon one who bribes him with money, and similar to that, then he is an

oppressor who is committing a major sin. However, he doesn't disbelieve because his actions is a sin (leaving off a specific ruling), not judging by the rulings of the tāghūt from other laws. So there's a difference between someone leaving off ruling by what Allāh has revealed in (specific) matters, and whoever rules by other than what Allāh revealed in (specific) matters.

٢. Whoever's authoritative source was the Sharī'ah in all his affairs, however in one issue, he went to the tāghūt for judgement, such as ruling upon a thief for instance by the French law, and zinā with another law, and similar to that, so this person becomes a kāfir, even if he only ruled in one matter, because he ruled by the tāghūt.

So if you know the difference between the two matters, the answer to the misconception of the murijah would be clear to you, and Allāh knows best.

(Fatāwā Hāriyyah)

The Tawhīd to which the Prophets have invited mankind and which is in the revealed Books of Allāh is of two kinds

By al-‘Allāmah Ibnul Qayyim al-Jawziyyah rahimahullāh

The Tawhīd to which the Prophets have invited mankind and which is in the revealed Books of Allāh is of two kinds:

Tawhīd of Knowledge and Confirmation;

And Tawhīd of Pursuit and Intention.

The first kind of Tawhīd means confirming and attesting to the truth of Allāh, the Lord, most Exalted in the reality of His Being, His Attributes of Perfection, His Blessed Acts, His Holy Names, His Words in the revealed Books, and His Speech to whom He Wills of His creatures. Moreover it means confirming the comprehensiveness of His Divine Decree, Will and Wisdom. The Qur’ān has clarified this kind of Tawhīd in many places like the beginning of Sūrah al-Hadeed, Sūrah Ta-Ha, the end of Sūrah al-Hashr, the beginning of Sūrah as-Sajdah and Sūrah Āli Imrān, all of Sūrah al-Ikhlās, and in many other places.

The second kind of Tawhīd is mentioned in Sūrah al-Kāfirūn, in the saying of Allāh; {Say: O people of the Scripture, come to a Word that is just between us and you: that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh, then if they turn away say: ‘Bear witness that we are Muslimū’} (3:64)

(Also) in the beginning and end of Sūrah az-Zumar, in the beginning, middle and end of Sūrah al-Mu’minūn, in the beginning and end of Sūrah al-A’rāf, throughout Sūrah al-An’ām, and indeed throughout the entire Qur’ān. It can even be said that each and every Sūrah of the Qur’ān contains, testifies, and calls to both kinds of Tawhīd.

This can be explained by the fact that the Qur’ān (can be classified under one) of the following:

١) Statements about Allāh and His Names, Attributes, Acts and Words, such being the Tawhīd of knowledge;

٢) Invitation to worship Allāh alone and not to associate any partners with Him and to repudiate everything which is worshipped besides Allāh, such being the Tawhīd of pursuit and intention;

٣) Obligation and prohibition, the commitment to obey the orders and laws of Allāh, such being the rights of Tawhīd and the fulfillment of its responsibilities;

٤) Statements about the generous treatment of Allāh to those who fulfill the rights of Tawhīd in this life and in the Hereafter, such being the reward of Tawhīd;

٥) Statement about those who worship others besides Allāh and the grievous punishment Allāh afflicts on them in this life and in the Hereafter, such being the just re-compensation for those who transgress against the rights of Tawhīd.

Thus the Qur'ān in its entirety is about Tawhīd, its rights and rewards, and about shirk, those who perpetuate the crime of shirk, and its punishment.

(As quoted in Fathul Majīd)

Removing the blame from the great Aimmah

By Shaykhul Islām Ibn Taymiyyah rahimahullāh

In the Name of Allāh, the Beneficent, the Merciful

Praise is due to Allāh for His bounties. I testify that there is nothing worthy of worship except Him; He has no associates in the heavens and the earth. And I testify that Muhammad is His slave and Messenger and the seal of His Prophets. May the Salāh of Allāh be on him and his family and Companions, continuous prayers and blessings until we meet him. To proceed:

It is obligatory upon Muslimīn, after being loyal to Allāh, the Exalted, and His Messenger (sall Allāhu ‘alayhi wa sallam), to be loyal to the believers, as the Qur’ān declares, and especially to the Scholars who are the inheritors of the Prophets (sall Allāhu ‘alayhi wa sallam), whom Allāh made like stars that serve as guides through the darkness of the land and the oceans. The Muslimīn are in agreement as regards to their guidance and understanding. For prior to the advent of our Prophet Muhammad (sall Allāhu ‘alayhi wa), the scholars of the earlier communities were less inclined to good, whereas the Scholars of the Muslim community (Ummah) were deemed to be the finest as they carried the mantle of knowledge bequeathed by the Prophet (sall Allāhu ‘alayhi wa sallam) and they are the revivers of whatever was forgotten of his Sunnah. Through them the Qur’ān is established, and they act upon it; the Qur’ān speaks through them, and they articulate whatever the Qur’ān contains.

It should be known that none of the Aimmah who are generally accepted by the Muslim Ummah would intentionally oppose the Prophet (sall Allāhu ‘alayhi wa sallam) in any aspect of his Sunnah, whether small or great. This is because they are in profound agreement regarding the obligation of following the Prophet (sall Allāhu ‘alayhi wa sallam). They believe that the words of anyone other than the Prophet (sall Allāhu ‘alayhi wa sallam) may be accepted or rejected. If any of their opinions was found to be in opposition to an authentic Hadīth, then there must be a just excuse for that and these excuses fall under one of the three categories:

Firstly, that the Scholar did not believe that the Prophet (sall Allāhu ‘alayhi wa sallam) [actually] uttered the Hadīth.

Secondly, that the Scholar did not think that the issue in question was [actually] intended to be covered by the Prophetic Hadīth.

Thirdly, that the scholar believed the ruling [contained in the Hadīth] to have been abrogated.

These three categories can be further divided into a number of more specific reasons:

<https://ia801904.us.archive.org/20/items/TheRemovalOfBlameFromTheGreatImamsbyIbnTaymiyya/TheRemovalOfBlameFromTheGreatImams-IbnTaymiyya.pdf>

A short summary of the excuse of ignorance (‘uthur bil jahl)

Answered by ash-Shaykh Nāsir al-Fahd fakk Allāhu asrah

Question: Would it be possible for you, may Allāh preserve you, to mention for us a short summary regarding the issue of “excuse of ignorance” (in major shirk)?

Answer: Excuse of ignorance is differed upon into three sayings:

١. Those who give excuse of ignorance completely (in all cases).

٢. Those who don’t excuse the people with ignorance in Tawheed, completely, regardless if it was regarding the asmā (applying the name of mushrik upon him) in this world or the hukm in the Afterlife, so they consider him to be in the hellfire eternally, even if the Risālah (Message) didn’t reach him, and they used the first covenant (fitrah) as proof.

٣. And this is the correct view, that there are some ignorance which can be excused, and other which isn’t:

A) So it would be excused in the Masā’il al-Khafiyyah (Hidden/Unclear Matters), such as Qadar, Īmān, Attributes and in the likes of the apparent Ahkām al-‘Amaliyyah (Sharī’ah regulations to do with actions) which is other than Tawheed, like Salāh, Zakāh, the prohibition of alchocol & other than that.

B) It would not be excused in Tawheed al-‘Ibādah because this is Aslu-Deen and the Deen of all the Messengers, like du’ā, slaughtering, a vow & other than that. This jāhil is also upon two categories:

١. The jāhil who is not excused in this world and the Hereafter, meaning that he will eternally remain in the Hellfire, we seek refuge from Allāh from it. And he is the one who the Hujjah has been established on by having the Risālah reach him, no matter if he searched for it but didn’t understand it, or he opposed it and didn’t search for it.

٧. The jāhil who's excused in the Hereafter, not in this world: And he is the one who the Hujjah hasn't been established on, like the one who grew up in a desert far away or was in a very tall mountain, or from the Ahlul Fatrah and other than them, so this person is dealt with as a mushrik in this world, but as for the Hereafter, the matter is left to Allāh, and the most correct of what has been mentioned regarding him is that he will be tested and Allāh knows best.

(Fatāwā Hāriyyah)

A treatise regarding the third nullifier of Islām

By the Mujāhid Shaykh Maysarah al-Muhājir hafidhahullāh

In the Name of Allāh, the Most Merciful and the Most Compassionate

Indeed all Praise belongs to Allāh, the Walī of the Muttaqīn. May the Salāh and Salām be upon the best of the Messengers, our Prophet Muhammad, upon him and his family and companions – the best of Salāh and the most complete of Salām . As for what follows:

A letter regarding the third nullifier from the Nullifiers of Islām, which was mentioned by the Imam al-Mujaddid ash-Shaykh Muhammad Ibn ‘Abdul-Wahhāb – may Allāh have mercy on him – I ask Allāh the Most High to make it sincerely for His Generous Face, and to make it beneficial. And I say, while I seek the aid of Allāh:

Ash-Shaykh al-Mujaddid Muhammad Ibn ‘Abdul-Wahhāb – may Allāh have mercy on him – said:

The Third Nullifier: Whoever who doesn’t make Takfeer on the mushrikīn, or doubts about their disbelief, or validates their methodology, disbelieves. This is a rule that is agreed upon by the Scholars. However, it is not in its absolute sense. This is because viewing it to be absolute results in Takfeer of the Muslimīn who do not understand the principle of ‘Excuse under the pretext Ignorance (‘uthur bil jahl)’ regarding the Takfeer of the mushrikīn who are associated to Islām. Indeed the Scholars have divided this Nullifier into two sections:

١. The aslī mushrik (a mushrik originally),
٢. and mushrikīn who are associated [to Islām].

As for the aslī mushrikīn: Whoever who doesn’t make Takfeer on them or doubts about their kufr, or validates their methodology; such is a kāfir by Ijmā’. After narrating in ash-Shifa [2/270-271] from al-Jahith and Thumamah who claimed that Allāh has no Hujjah against many of the commoners, women, fools, and blind-followers of jews & christians and other besides them, because they didn’t have a disposition by which citations can be possible with, al-Qādī ‘Iyyād said [responding to this]: “ ... and the one who says all of this, is a disbeliever by way of Ijmā’ (consensus) upon the disbelief of one who doesn’t make Takfeer on any of

the christians and jews.” And ash-Shaykh ‘Abdullāh Abū Butayn – may Allāh have mercy on him – said: “And the Muslimīn have agreed upon the kufr of one who doesn’t make Takfeer of the jews and christians, or doubts regarding their disbelief. And we are certain that many of them are ignorant.” [ad-Durar as-Saniyyah 12/69]

This is because the disbelief of these people is known by necessity from the Deen of Islam (ma’lūm minad-Deen bid- darūrah). The commoners nor the Scholars are ignorant of it. Rather, the Islām of a person is not valid until he believes the falseness of every religion that is contrary to the Deen of Islām – like judaism, christianity, zoroastrian and others besides them from the false religions. Allāh the Most High says;

{And whoever desires other than Islām as a Deen never will it be accepted from him, and he, in the Hereafter, will be among the losers }

And not making Takfeer on this type is rejecting the texts of the Qur’ān, Sunnah, and the Ijmā’ of the Ummah. And it constitutes not actualizing disbelief in the tāghūt. Allāh the Most High says;

{Whoever disbelieves in the tāghūt and believes in Allāh, then he has grasped the most trustworthy handhold}

And the Messenger of Allāh – sall Allāhu ‘alayhi wa sallam – said: “Whoever says lā ilāha illAllāh and disbelieves in whatever that is worshiped besides Allāh, his property and his blood is sacred, and his accountability is upon Allāh.” Narrated by Muslim. And that necessitates viewing their worship to be false, the falsehood of those who worship them, and making Takfeer on them, and if you do not make Takfeer on them, then you have not taken hold of the most trustworthy handhold. And Allāh commanded the Messenger – sall Allāhu ‘alayhi wa sallam – to say to the disbelievers of Quraysh;

{Say (O’ Muhammad): O you kāfirūn}

And Allāh didn’t command his Messenger – sall Allāhu ‘alayhi wa sallam – another belief besides that. And this is because disbelieving in the tāghūt has pillars and if one of these fall, the rest falls.

As for when their methodology is validated or doubted on, then all of these pillars fall. This is because the way of disbelieving in the tāghūt is achieved with five things. These were mentioned by ash-Shaykh Muḥamad Ibn ‘Abdul-Waḥḥāb – may Allāh have mercy on him – in a separate treatise, and they are:

١. Believing in the falseness of worshiping others besides Allah,
٢. Leaving these for those who are mixed in it,
٣. hating it,
٤. and making Takfeer of those who worship it,
٥. and showing enmity towards those who worship it based on the ability and capacity.

These five are not attained by one who validates their methodology or doubts regarding them and all of these are pillars except for the fifth (showing enmity); this is because it is connected to ability and capacity to do. As for one who doesn’t make Takfeer on them thinking that the evidence has not been established upon them, then such is belying the texts and Ijmā’ like we have mentioned.

As for the Second Type: Then they are the mushrikīn who are associated to the Millah of Islām. As for these, those who do not make Takfeer on them, they are not made Takfeer of in the beginning. This is because the reason for the hukm of disbelief of those who do not make Takfeer on these is based on rejection of the Texts (Qur’ān and Sunnah), and rejection of al-Ijmā’ upon the one who commits shirk is a mushrik according to the Qur’ān, Sunnah and Ijmā’. However it is necessary for us to know that the matter of making Takfeer on a kāfir associated to Islam is from the indistinct, unclear matters that require the establishment of Hujjah. This is what the Scholars of Najd, and at the top of them is Al-Imām al-Mujaddid ash-Shaykh Muḥammad Ibn ‘Abdul-Waḥḥāb – may Allāh have mercy on him – understood in this matter. This is even with the reality that these Scholars are actually in need of what can be used as evidence for their views, and have not used as evidence themselves, because the source in all of this is the Qur’ān and Sunnah.

However this is a refutation, clarification against what is being shown citation for, using their statements. And here are some of their sayings, with a short explanation on it, for the sake of increasing its clarity.

Ash-Shaykh Muhammad Ibn ‘Abdul-Wahhāb, and his grandson ‘Abdur-Rahman Ibn Hassan – may Allāh have mercy on them both – said: “And from them are those who took them (the mushrikīn) as enemies but didn’t make Takfeer of them. Such a person has also not come with what is evidenced by lā ilāha illAllāh regarding denying shirk, and what it constitutes of in making Takfeer on those who do it after explaining the Ijmā’.” [ad-Durar as-Saniyyah 2/207]

Look at how they made Takfeer on such a person after explaining, and if it were that a person who did not make Takfeer on the mushrikīn associated to [Islām] is a disbeliever if he doesn’t make Takfeer on them absolutely they would not have said ‘after explaining’.

Sulaymān Ibn ‘Abdullāh – grandson of ash-Shaykh Muhammad Ibn ‘Abdul-Wahhāb – may Allāh have mercy on them both said – regarding one who didn’t make Takfeer on the mushrikīn: “And if he was doubtful about their disbelief, or ignorant of their disbelief, then the evidence from the book of Allāh, and the Sunnah of His Messenger is explained to him regarding their disbelief. And if he doubts after that and is hesitant after that, then such is a disbeliever by consensus of the Scholars regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” [awthaq ‘Ura al-Īmān / Majmū’at-Tawheed]

His saying: “...then the evidence from the book of Allāh, and the Sunnah of His Messenger is explained to him...” is an evidence upon establishing the Hujjah, and if it was not like that, they would have indeed been disbelievers before the explanation. And if the Hujjahh is established he has disbelieved by Ijmā’. Thereafter he said: “...regarding one who doubts about the disbelief of a disbeliever being a disbeliever.” And this is an evidence for the fact that when this rule is about one who is associated to [Islām] it is necessary to explain.

Ash-Shaykh Muhammad Ibn ‘Abdul-Lateef Āl-Shaykh – may Allāh have mercy on them all – said: “Know that these (shirki) actions are from the religion of jāhiliyyah, which the Messenger of Allāh – sall Allāhu ‘alayhi wa sallam – was sent with to disavow from and remove, and erase its remnants, because they are from major shirk, which the Muhkam (Clear) Āyāt provide evidence for its

impermissibility, and these festivals are similar to the festivals of jāhiliyyah. Whoever who believes in its permissibility and legality, and that it is a worship and a religion, such is from the most disbelieving creations of Allāh, and their most misguided. Whoever who doubts regarding their disbelief, after establishing the Hujjah upon them is a disbeliever.” [ad-Durar as-Saniyyah 10/440]

Look at his saying: “Whoever who doubts regarding their disbelief after establishing the Hujjah upon them is a disbeliever.”

And he said in another place: “One who allocates some places for his worship or believes that the obligation of Hajj falls from one who stands at these places, such a person’s disbelief is not doubted by those who have smelt the scent of Islām and one who doubts regarding his disbelief, then it is necessary to establish the Hujjah upon him, and explain to him that this is kufr and shirk, and that taking these stones is making it equal to the Signs of Allāh which Allāh has made standing upon to be a worship to Allāh. And if the Hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.” [ad-Durar as-Saniyyah 10/440]

And this is after he had previously said that: “...such is from the most disbelieving from the creations of Allāh, and their most misguided.” And if it was that one who doesn’t make Takfeer of the mushrikīn associated [to Islām] disbelieved absolutely he would not have said ‘...after establishing the Hujjah’. And look at his saying: “...and one who doubts regarding his disbelief, then it is necessary to establish the Hujjah upon him, and explain to him that this is kufr and shirk...” till he said: “And if the Hujjah is established upon him and he still persists, then there is no doubt regarding his disbelief.”

Ash-Shaykh Ishāq Ibn ‘Abdur-Rahmān Ibn Hassan – may Allāh have mercy on them all – said: “And upon examination they do not make Takfeer of the mushrikīn except generally and from them are those who abstain from that, and they alienated it and it became alienated from them due to what they brought from the doubts, thereafter their innovation and doubts crept on till it circulated [even] among the closest brothers.” [Takfeer al-Mu’ayyan]

Look at how he named them the closest brothers, even when they do not make Takfeer on the mushrikīn.

Ash-Shaykh Sulaymān Ibn Sahmān – may Allāh have mercy on him – said: “And thereafter, if it were decreed that a person from the Scholars had stopped short from viewing the kufr of a person from the ignorant blind followers of al-jahmiyyah or the ignorant blind followers of the grave worshippers, it would definitely be possible for us to excuse him regarding that, because he is excusably mistaken. We do not say that he is a disbeliever because he is not safe from mistakes, and the Ijmā’ regarding that is certain (third nullifier). And it is understandable for him to make a blunder because those who are better than him have made errors...And Shaykhul Islām [Ibn Taymiyyah rahimahullāh] have said in [Raf’ al-Malaam ‘an Aimmah al-A’laam] ten reasons why they are excused due to errors and mistakes that they have made who are Mujtahideen. As for making Takfeer on him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions. This is because no one from the Scholars made Takfeer on anyone for stopping short of making Takfeer on anyone because of any reason from the multiple reasons by which the Scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description, which if manifested in a person, makes him a disbeliever with that description. On the contrary, if it is explained to him [the Scholar], and thereafter he opposed it and rejected it stubbornly and persisted [then he falls into kufr]. And due to this, when a group of the Sahābah and the Tabi’een like Qudāmah Ibn Mazoon and his companions drank wine, and thought that it was allowed for those who did righteous deeds according to what they understood from the Āyah in Sūrah al-Mā’idah the Scholars from the Sahābah like ‘Umar, ‘Alī and others besides them agreed that they should be asked to repent (Istitabah) and if they persisted upon making it permissible then they would make Takfeer on them and if they attested to its impermissibility then they would be whipped. So they [the Scholars from the Sahābah] didn’t make Takfeer on the ones [who made wine permissible] due to their permitting it at first, due to the doubt that was present with them, until the Haqq was explained to them, and if they persisted upon rejecting, they would have been made Takfeer on. But due to the ignorance and lack of knowledge which the Muhaqqiqeen are upon it has thrown you into unreasonable excess/recklessness regarding the view without a Hujjah or an evidence, with false compulsions, and broken down ignorance. And this path was from the paths of the people of bid’a, and this composition was woven upon their pattern with

concealment and faulty reasoning. And this is not the correct way of doing things.” End Quote. [Kashf al-Awhaam wa al-Iltibaas, ‘an Tashbeeh ba’d al-Aghbiya’ min an-Naas, p16]

Look at his statement regarding not making Takfeer of one who doesn’t make Takfeer on the blind followers of the grave worshippers. And look at his saying: “...because he is excusably mistaken...” and his saying: “...and the Ijmā’ regarding that is certain.” And also look at his saying: “As for making Takfeer on him, I mean upon the one who made the mistake and the one who made the blunder; then it is from the lies and false compulsions. This is because no one from the Scholars made Takfeer on anyone for stopping short of making Takfeer on anyone because of any reason from the multiple reasons, by which the Scholar is excused if he is mistaken, wherein the evidence has not been established upon him regarding the disbelief of a person whom the description which if manifested in a person makes him a disbeliever with that description.” So he has considered that from the lies, and false compulsions, and he conveyed from the Scholars that the one who falls into that is not made Takfeer on i.e. Takfeer of the one who excuses the mushrik associated to the Millah of Islām, and he has mentioned that ignorance in not understanding what the Muhaqiqoon (Researchers) are upon would throw you into recklessness regarding the view without any Hujjah, and that it is indeed from the paths of the people of bid’a.

And we suffice with these statements, and if we were to probe all of the views of the Scholars, it would have indeed lengthened. Rather the intention was to refute those who are using their Mutashābih (unclear) statements as citations, and generalize it without identifying the rules in the Issue. And if the Mutashābih from their statements were brought to their Muhkam (clear) statements, these blunders would not have been made, rather they would have been saved from this confusion.

And from what we have mentioned it has become clear that Takfeer of the mushrikīn associated to the Millah of Islām is from the indistinct matters which may be unclear to the commoners and the Scholars, rather even some of the new Scholars have not determined precisely the matter of ‘uthur bil jahl.

‘So it necessitates making Takfeer on them, because it is a clear matter’ according to their claim. Otherwise they are disbelievers for dispossessing their Asl

(Fundamental), and likewise they have to make Takfeer of the Aimmah of Da'wah (Najdī Da'wah Scholars), because they have not made Takfeer on those who didn't make Takfeer on the mushrikīn or doubted regarding their kufr. So think about that, and look into it again before you are misguided and cause others to be misguided.

I ask Allāh to bestow upon us beneficial knowledge, and good deeds. Indeed he is the capable one upon that.

And may the blessings of Allāh be upon our Prophet Muhammad, and upon his family and all of his companions.

Tawhīd in Intent and Actions

By Dr. Nāsir Ibn ‘Abdul-Karīm al-‘Aql hafidhahullāh

١. Allāh, the Most High, is One and Alone. He has no partner in His Lordship (Rubūbiyyah), nor in His Divinity (Ulūhiyyah), nor in His Names and Attributes (Asmā was-Sifāt). He alone is Lord of the worlds, Who deserves that all forms of worship should be directed to Him alone.

٢. To direct any form of worship, such as supplication (du‘ā), seeking relief and help (Istighāthah), seeking aid and assistance (isti‘ānah), vowing (nadhr), slaughtering (dhabh), reliance and trust (tawakkul), reverential fear (khawf), hope (rajā), love (mahabbah), or other similar acts, to other than Allāh the Most High, constitutes ascribing partners to Allāh (shirk) – irrespective of who the worship was directed to; whether it was an angel, a Prophet, a righteous person, or someone other than this.

٣. From those fundamentals upon which worship is based is that Allāh is to be worshiped with love, fear and hope collectively. To worship Allāh with some of them without the other is misguidance. One of the Scholars said: “Whosoever worships Allāh with only love is a heretic; whosoever worships Him with only fear is a harūrī (khārijī); and whosoever worships Him with only hope is a murji‘ī.”

٤. Absolute submission, pleasure and obedience are to be given only to Allāh and to His Messenger sall Allāhu ‘alayhi wa sallam. To believe that only Allāh the Exalted is the Judge is a part of Īmān, that He alone is Lord, and He alone deserves to be worshiped without ascribing to Him partners in His Judgement or Command. To legislate by what Allāh has not permitted, to refer judgement back to the tawāghīt; to follow a code of law other than that of Muhammad sall Allāhu ‘alayhi wa sallam, or to replace anything of the Sharī‘ah is all kufr (disbelief). Whosoever claims that someone is permitted to leave acting by the Sharī‘ah has committed kufr.

٥. Judging by other than the Judgement of Allāh is sometimes the greater form of disbelief (kufr akbar), whilst at other times it is kufr less than kufr. An example of the former would be to adhere/go to a law other than the Sharī‘ah, or to make judgement by other than it lawful. An example of the latter is to turn away from

Sharī'ah in a specific case because of succumbing to one's false desires, but with one's overall adherence to Sharī'ah.

٦. To divide the Deen into an esoteric, inner reality (haqeeqah), which only the elite can be distinguished by, and an exoteric outer reality (Sharī'ah), to which the general masses must adhere, to the exclusion of the elite, is falsehood. The same is the case for separating politics (Siyāsah) and other than that, from the Deen. Indeed, whatever opposes the Sharī'ah, whether it be esoteric realities, politics, or other than these, is either disbelief or misguidance (dalālah), depending upon its level of opposition to the Sharī'ah.

V. None has knowledge of the hidden Unseen (ghayb), except Allāh alone. Believing that someone other than Allāh has knowledge of the ghayb constitutes disbelief. However, along with this, one must believe that Allāh has made some matters of the ghayb known to some of His Messengers.

٨. To believe the predictions of the fortune-tellers, astrologers and soothsayers (munajjimīn) constitutes kufr. Merely going to them and questioning them constitutes a major sin (kabīrah).

٩. The means of approach to Allāh (waseelah) that has been ordered in the Qur'ān, is to seek nearness to Allāh the Exalted with those acts of obedience that have been prescribed. Seeking nearness to Allāh (tawassul) is of three types:- Prescribed (Shar'ī); this is to invoke Allāh by calling upon Him by using His Names and Attributes, or by mentioning one's righteous action, or by the invocation of a righteous living person.

Innovated (bid'ī); seeking closeness to Allāh by invoking Allāh with the personage (dhāt), honor, right (haqq) or sanctity (hurmah) of the Prophets and the righteous, or their like.

Polytheistic (shirkī); this is where the dead are taken as intermediaries between a person and Allāh, supplicating to them and seeking the fulfilment of one's needs through them, seeking their assistance, and other similar acts.

١٠. Divine blessings (barakah) – which is the affirmation, the increase or the continuance of good and excellence – occurs from Allāh. He selects whosoever He chooses from His creation for this. One may not affirm the existence of barakah, except with a proof. Barakah is found in certain times; such as the Night

of Power and Decree (Laylatul-Qadr); in certain places, like the three Sacred Masājid; in certain things, like in Zamzam water; in certain actions – and every righteous action is blessed, and in certain individuals, like in the personage (Dhāt) of the Prophets.

It is not permissible to seek the barakah of any individual – either by their personage or their relics and remnants (āthār), except that of the Prophet sall Allāhu ‘alayhi wa sallam’s personage and relics. This is because there is no evidence to do so, except for him. However, seeking barakah through the Prophet sall Allāhu ‘alayhi wa sallam has ceased with his death and with the disappearance of his relics and remnants, sall Allāhu ‘alayhi wa sallam.

١١. Seeking Divine blessings (tabarruk) in something can only be affirmed by a textual proof (tawqeefiyyah). Therefore it is not permissible to seek tabarruk, except in that for which there is an evidence to do so.

١٢. The actions of people at the grave, and their visiting the graves (ziyārah) is of three types:

Prescribed: This is to visit the graves with the intention of being reminded of death, sending greetings of peace (salām) upon its inhabitants, and supplicating for them.

Innovated: And this negates the perfection and completeness of Tawheed and is a means leading to shirk – and it is to go to the graves intending to worship and draw closer to Allāh at them, to seek tabarruk from them and their inhabitants, to offer the rewards of one’s good actions to the dead, to build shrines over them, to plaster and light candles at them, to take them as a place of Salāh, to specifically undertake journeys to the graves; and other similar actions.

Shirk: Which nullifies Tawheed – and it is to direct any act of worship to the inmate of the grave; such as supplicating to them, seeking their assistance, ritually circumambulating (tawāf) around them, sacrificing and vowing at them, and its like.

١٣. The means (wasā’il) carry the same ruling as their objectives. Therefore, every avenue that leads to shirk in the worship of Allāh, or innovations in the Deen – then it is obligatory to forbid it. This is because every newly-invented matter in the Deen is an innovation (bid’ah), and every bid’ah is misguidance and a heresy.

[General precepts of Ahlus-Sunnah wal-Jamā'ah]

Some people accuse you of being the cause for the sahwah mission, how correct is this claim?

Answered by ash-Shaykh al-Mujāhid Abū Hamzah al-Muhājir rahimahullāh

Question: Some people accuse you of being the cause for the sahwah mission, how correct is this claim?

Answer: We have previously asserted that the true cause behind the sahwah mission was the establishment of the Islamic State. This is what began to be apparent these days, for after the announcement of the State, the Islamic mission conflicted with the nationalist mission adopted by almost all colors of the spectrum in ‘Irāq, and this is what all the different jabhāt ad-dirār (harmful fronts) which were announced and formed have declared openly and repeatedly. It is not strange for all these different assemblies to form after the announcement of the Islamic State for they were truly formed only to wage war against it, secretly and openly.

Indeed, the rancor and envy of the carriers of Āl Salūl’s banner (the surūriyyah) burned after losing their piece of the cake, after their hope for nationalist rule was demolished, and after they realized we would spill our blood and dismember our corpses cheaply so as to not allow the fruit of Jihād to go to waste and so ‘Irāq would not once again be ruled by something besides the Sharī’ah of ar-Rahmān. And because the reality of their armies (the surūrī factions) is a lie especially after the sincere ones in their ranks joined us, their only option was to stand with the occupation against the Islamic State because the nationalist mission, which they argued for, gathered support for, and unified for, is the same mission desired by the occupation. The only condition is to be its agents, and this they had offered before for nothing in return from the occupation except a few dirhams and some security, which the occupation and its allies began to deprive them of.

[The First Interview].

We would be defeated and you victorious only if you were able to remove the Qur'ān from the hearts of Muslimīn

By ash-Shaykh al-Mujāhid Abū Muhammad al-'Adnānī rahimahullāh

Indeed, the crusader coalition came to 'Irāq thirteen years ago, thinking that none would be able to overpower it and that strength is in numbers and equipment. Then, after only a matter of days, the idiot Bush announced an end to military operations, alleged that the war was over, and claimed victory in all his delusion, falsehood, and conceit, and with the utmost level of deception and arrogance.

So we informed him that his war had not yet begun, and it was only a short time before Bush's lie and the truthfulness of the Mujāhidīn became apparent and their war on America and its allies erupted. Thus, the coalition's army was ground all over Mesopotamia and fell into the swamp of destruction, of which it would not get out, by the permission of Allāh. Then, after eight years of a destructive war that devastated America's economy and exhausted its army, the mule Obama announced the crusader army's withdrawal from 'Irāq, falsely claiming another victory. We informed him, again, that the battle had not yet intensified and we swore to them, saying, "If you leave, you will return."

So America and the mule of the jews lied, while the Mujāhidīn spoke the truth. And so here is the Islamic State, remaining, by the grace of Allāh, and here is the defender of the jews and the cross, America, having returned with its army, entangling its very own sons in a war with the Mujāhidīn, promising itself and its allies the destruction of the Islamic State and the end of Jihād.

So listen, ya America. Listen, ya crusaders. Listen, ya jews. Our Lord 'Azza wa Jall said;

{And Our Word has passed for Our slaves, the Messengers, that they would be supported and that Our soldiers would indeed prevail.} (As-Saffat 171-173).

{Fight them, Allāh will punish them by your hands, and He will disgrace them and give you victory over them, satisfying the hearts of a believing people and removing the fury of their hearts.} (At-Tawbah 14-15)

Indeed, we await what He has promised and we have confidence in Him. So your armies and your masses will never scare us. Your threats and your campaigns will

not dissuade us. You will never be victorious. You will be defeated. Or do you think, O America, that victory is by killing one leader or another? Indeed, it would then be a falsified victory. Were you victorious when you killed Abū Mus'ab, Abū Hamzah, Abū 'Umar, or Usāmah? Would you be victorious if you were to kill ash-Shishānī, Abū Bakr, Abū Zayd, or Abū 'Amr? No. Indeed, victory is the defeat of one's opponent. Or do you, O America, consider defeat to be the loss of a city or the loss of land? Were we defeated when we lost the cities in 'Irāq and were in the desert without any city or land? And would we be defeated and you be victorious if you were to take Mūsol or Sirte or Raqqah or even take all the cities and we were to return to our initial condition? Certainly not. True defeat is the loss of willpower and desire to fight.

America will be victorious and the Mujāhidīn will be defeated in only one situation. We would be defeated and you victorious only if you were able to remove the Qur'ān from the hearts of Muslimīn. How impossible a feat! How far off a task it would be! Rather, we are the People of the Qur'ān, who sell their souls for Paradise.

Indeed, we are of that troop, those whose steeds
marched upon Khosrow with a swift, cool wind;
and plundered the crown of Caesar with spears,
and thus cleared the pathway leading to Rome.
How many an exalted noble we raised,
with bloody hands, though springtime, full of rain;
his fingers, were formed, for holding a sword,
to spend noble deeds atop a pulpit,
then meeting spears with his face and his heart,
and holding his head high, ready for war.

Listen, O Americans, and understand. What have you accomplished after these thirteen years of war against the Mujāhidīn in Mesopotamia, and what have they accomplished? Indeed, you came to 'Irāq with tens, or rather, hundreds of thousands, while we were only a few hundred, or rather, dozens, more or less. It was only three years before Rumsfeld declared resignation, incapacity, and defeat; and the Mujāhidīn declared the establishment of the Islamic State.

{How many a small group was victorious over a large group, by the permission of Allāh; and Allāh is with those who persevere.} (Al-Baqarah 249)

Thus, America was defeated, as its army faced ruin and collapse, except that it was rescued by the saḥawāt of treachery and shame.

Then came the established way of Allāh ‘Azza wa Jall of testing and trying the Mujāhidīn, so the trial increased and the tribulation intensified, until consolidation was lost in the cities. But this only increased the Mujāhidīn in patience and certainty. It occurred to America that it was the golden opportunity to run away. So Obama the liar declared victory and withdrawal. O you failed, defeated mule. Where is your alleged victory? Where is the new map of the Middle East brought by America? Have you forgotten or do you feign to forget? Or is it us who have drawn it, with your ruin and end coming imminently? Where is the “free, united” ‘Irāq? Where is democracy? Do you deceive yourself, your people, and the world? Or do you now acknowledge the Islamic State? Where are the promised security, development, and prosperity? Were you lying, O America, or are you simply unable to fulfill promises? Have you made the world safer by waging war against us, America, or has fear and ruin become the norm? Let Canada, France, Tunisia, Turkey, and Belgium bear witness. Have you eradicated terrorism and extinguished the fire of Jihād, or has it spread and risen, reaching into every land? Have you succeeded against the Mujāhidīn, or have we declared the Khilāfah and are we blessed, by the Grace of Allāh, with consolidation?

Hold on, America; the war is not over and you have yet to win. By the permission of Allāh, you will be defeated, so wait. Wait, for our swords have not been sheathed, our arms have not become weary, and our resolve has not weakened. We have not become bored nor frail; rather, by the grace of Allāh, our strength has multiplied exponentially since the beginning of your war, America. Every day that passes, we gain strength, by the grace of Allāh, and you become weaker. We take firm steps forward, and by Obama’s failed plan, you but stumble.

(That they live by proof)

Soon, by the permission of Allāh, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved

By Amīrul Mu'minīn Abū Bakr al-Qurayshī al-Baghdādī hafidhahullāh

Soon, by the permission of Allāh, a day will come when the Muslim will walk everywhere as a master, having honor, being revered, with his head raised high and his dignity preserved. Anyone who dares to offend him will be disciplined, and any hand that reaches out to harm him will be cut off. So let the world know that we are living today in a new era. Whoever was heedless must now be alert. Whoever was sleeping must now awaken. Whoever was shocked and amazed must comprehend. The Muslimīn today have a loud, thundering statement, and possess heavy boots. They have a statement that will cause the world to hear and understand the meaning of terrorism, and boots that will trample the idol of nationalism, destroy the idol of democracy and uncover its deviant nature.

So listen, O Ummah of Islām. Listen and comprehend. Stand up and rise. For the time has come for you to free yourself from the shackles of weakness, and stand in the face of tyranny, against the treacherous rulers – the agents of the crusaders and the atheists, and the guards of the jews. O Ummah of Islām, indeed the world today has been divided into two camps and two trenches, with no third camp present: The camp of Islām and Īmān, and the camp of kufr (disbelief) and nifāq – the camp of the Muslimīn and the Mujāhidīn everywhere, and the camp of the jews, the crusaders, their allies, and with them the rest of the nations and religions of kufr, all being led by America and Russia, and being mobilized by the jews.

Indeed the Muslimīn were defeated after the fall of their Khilāfah (caliphate). Then their state ceased to exist, so the disbelievers were able to weaken and humiliate the Muslimīn, dominate them in every region, plunder their wealth and resources, and rob them of their rights. They accomplished this by attacking and occupying their lands, placing their treacherous agents in power to rule the Muslimīn with an iron fist, and spreading dazzling and deceptive slogans such as: civilization, peace, co-existence, freedom, democracy, secularism, ba'athism, nationalism, and patriotism, among other false slogans. Those rulers continue

striving to enslave the Muslimīn, pulling them away from their deen with those slogans.

So either the Muslim pulls away from his deen, disbelieves in Allāh, and disgracefully submits to the manmade shirk laws of the east and west, living despicably and disgracefully as a follower, by repeating those slogans without will and honor, or he lives persecuted, targeted, and expelled, to end up being killed, imprisoned, or terribly tortured, on the accusation of terrorism. Because terrorism is to disbelieve in those slogans and to believe in Allāh. Terrorism is to refer to the law of Allāh for judgment. Terrorism is to worship Allāh as He ordered you. Terrorism is to refuse humiliation, subjugation, and subordination [to the kuffār]. Terrorism is for the Muslim to live as a Muslim, honorably with might and freedom. Terrorism is to insist upon your rights and not give them up.

But terrorism does not include the killing of Muslimīn in Burma and the burning of their homes. Terrorism

does not include the dismembering and disemboweling of the Muslimīn in the Philippines, Indonesia, and Kashmir. Terrorism does not include the killing of Muslimīn in the Caucasus and expelling them from their lands. Terrorism does not include making mass graves for the Muslimīn in Bosnia and Herzegovina, and the slaughtering of their children. Terrorism does not include the destruction of the homes of the Muslimīn in Palestine, the seizing of their lands, and the violation and desecration of their sanctuaries and families. Terrorism does not include the burning of Masājīd in Egypt, the destruction of the homes of the Muslimīn there, the rape of their chaste women, and the oppression of the Mujāhidīn in the Sinai Peninsula and elsewhere.

Terrorism does not include the extreme torture and degradation of Muslimīn in East Turkistan and Īrān [by the rāfidah], as well as preventing them from receiving their most basic rights. Terrorism does not include the filling of prisons everywhere with Muslim captives. Terrorism does not include the waging of war against chastity and hijab (Muslim women's clothing) in France and Tūnis. It does not include the propagation of betrayal, prostitution, and adultery. Terrorism does not include the insulting of the Lord of Mightiness, the cursing of the Deen, and the mockery of our Prophet (sall Allāhu 'alayhi wa sallam). Terrorism does not include the slaughtering of Muslimīn in Central Africa like sheep, while no one

weeps for them and denounces their slaughter. All this is not terrorism. Rather it is freedom, democracy, peace, security, and tolerance! Sufficient for us is Allāh, and He is the best Disposer of affairs.

{And they resented them not except because they believed in Allāh, the Exalted in Might, the Praiseworthy} [Al-Burūj: 8].

O Muslimīn everywhere, glad tidings to you and expect good. Raise your head high, for today – by the Grace of Allāh – you have a state and Khilāfah, which will return your dignity, might, rights, and leadership. It is a state where the Arab and non-Arab, the white man and black man, the easterner and westerner are all brothers. It is a Khilāfah that gathered the Caucasian, Indian, Chinese, Shāmī, Iraqi, Yemeni, Egyptian, Maghribī (North African), American, French, German, and Australian. Allāh brought their hearts together, and thus, they became brothers by His grace, loving each other for the sake of Allāh, standing in a single trench, defending and guarding each other, and sacrificing themselves for one another. Their blood mixed and became one, under a single flag and goal, in one pavilion, enjoying this blessing, the blessing of faithful brotherhood. If kings were to taste this blessing, they would abandon their kingdoms and fight over this grace. So all praise and thanks are due to Allāh.

Therefore, rush O Muslimīn to your state. Yes, it is your state. Rush, because Shām is not for the Shāmī, and ‘Irāq is not for the ‘Irāqī. The earth is belongs to Allāh.

{Indeed, the earth belongs to Allāh. He causes to inherit it whom He wills of His servants. And the [best] outcome is for the righteous} [Al-A’rāf: 128].

The State is a state for all Muslimīn. The land is for the Muslimīn, all the Muslimīn.

[A message to the Mujāhidīn and the Muslim Ummah in the month of Ramadān]

The conquest of Constantinople will be with tasbeeh (saying, Subhān Subhān), tahleel (saying, lā ilāha illAllāh) and takbeer (saying, Allāhu akbar) and not with an abundant number (of soldiers) or having abundant weapons

By ash-Shaykh al-Muhaddith Hammūd at-Tuwayjirī rahimahumallāh

Constantinople was conquered in 857 AH at the hands of the ‘Uthmānī Turkman Sultān Muhammad al-Fātih, and Constantinople is still in the hands of the ‘Uthmāniyyah in our time at the end of the fourteenth century AH.

This conquest is not the one that was mentioned in the Ahādīth that have been mentioned above because that [conquest] can only take place after the great battle and shortly before the emergence of the Dajjāl, as already discussed in several Ahādīth in this chapter, as will be mentioned in the Hadīth by Mu’āth and ‘Abdullāh Ibn Bishr [OBJ]. The conquest of Constantinople will be with tasbeeh (saying, Subhān Subhān), tahleel (saying, lā ilāha illAllāh) and takbeer (saying, Allāhu akbar) and not with an abundant number (of soldiers) or having abundant weapons, as explicitly stated in many Ahādīth in this chapter. Constantinople will be conquered at the hands of the Arabs and not at the hands of the Turkmen. This is evidenced by the saying of the Prophet sall Allāhu ‘alayhi wa sallam [OBJ] narrated by ‘Amr Ibn ‘Awf, “...then the strong youth of the Muslimīn of Hijāz, who do not fear the blame of a critic in the Way of Allāh, will come out to them, until Allāh makes them conquer Constantinople and Rome with tasbeeh and takbeer.”

Also, the Hadīth by Abū Hurayrah [OBJ] in Saheeh Muslim reads, “...then an army from Madīnah will come out to them who will be the best of the people of the entire Earth at that time.” Besides, the Hadīth of ‘Abdullāh Ibn ‘Umar reads, “The Muslimīn will help each other until the people of Adan Abian will provide them with help.” Also, the Hadīth narrated by Makhmar, “The Romans will say to their leader: ‘We will suffice you from the Arabs’, then they will betray [their covenant with the Arabs], and they will gather for the battle.” This proves that the great battle will take place between the Arabs and the Romans and it is those who will fight in this great battle who will conquer Constantinople.

The commander of the army who will conquer it at the end of time when the Dajjāl will emerge is the one who is praised along with his army, as already mentioned in the Hadīth narrated by ‘Abdullāh Ibn Bishr al-Khath’amī from his father. The Hadīth narrated by Abū Hurayrah [OBJ] mentioned earlier, which was

reported by Al-Khateeb in ‘Al-Muttafiq wal-Muftariq’, reads, “The Commander of the army at that time shall be from the household of the Prophet ﷺ.”

What should be mentioned here is that the conquest mentioned in the Ahādīth in this chapter has not yet happened, and it will take place at the end of time, when the Dajjāl will emerge. The Scholars who interpreted it to mean what happened in the year 857 AH have erred and said what they had no knowledge of.

[It-hāf al-Jamā’ah]

Allāh has made the basis of love for Him and His Messenger (sall Allāhu ‘alayhi wa sallam) Jihād for His sake

By Shaykhul Islām Ibn Taymiyyah rahimahullāh

Whoever loves Allāh must follow the Messenger (sall Allāhu ‘alayhi wa sallam), believe in what he says, obeys what he commands, and emulate what he does. Whoever does this does Allāh loves, and so Allāh will love him.

Allāh has made two signs of those who love him:

Following His Messenger (sall Allāhu ‘alayhi wa sallam)

And striving in Jihād for His sake.

The true essence of Jihād is striving to achieve that which Allāh loves of Īmān and righteous deeds, and to repel what Allāh hates of kufr, immorality and sin. Allāh (subhānahu) says;

{Say: If it be that your fathers, your sons, your brothers, your spouses, or your kin; the wealth that you have gained; the commerce in which you fear a decline; or the dwellings in which you delight – are dearer to you than Allāh, or His Messenger, or Jihād in His Cause – then wait until Allāh brings about His Decision...} (At-Tawbah:24)

Allāh has issued this threat as a warning to those whose families and wealth are more beloved to them than Allah and His Messenger (sall Allāhu ‘alayhi wa sallam) and Jihād for His sake. Indeed, it is proven that the Prophet (sall Allāhu ‘alayhi wa sallam) said, “By the One in Whose Hand my soul is, none of you truly believes until I am more beloved to him than his child, his father, and all the people.” (Al-Bukhārī and Muslim)

It is reported in the Sahīh that ‘Umar Ibnul-Khattāb (radiy Allāhu ‘anhu) said, “Ya Rasūlullāh, by Allāh you are dearer to me than everything except my own self.” He (sall Allāhu ‘alayhi wa sallam) said, “No, Ya ‘Umar, until I am dearer to you than your own self.” He said, “By Allāh, you are dearer to me than my own self.” He (sall Allāhu ‘alayhi wa sallam) said, “Now, Ya ‘Umar.” (Agreed upon)

True love can only be perfected by loyalty to the beloved, by loving what he loves and hating that what he hates. Allāh loves Īmān and Taqwā, and He hates kufr, immorality and sin. It is known that love influences the will in the heart. The stronger that love becomes, the more the heart will seek that which Allāh loves. If the love is perfected, there needs to be a firm resolve to do good deeds which are loved, if the person is able to do them.

If he is not able to do them, he will do as much of them as he can, and he will receive a reward equivalent to that of the one who does them, as the Prophet (sall Allāhu ‘alayhi wa sallam) said, “Whoever calls to right guidance will have the reward like that of the one who follows it, without it detracting from the reward in the slightest. And whoever calls to misguidance will bear a burden of sin equivalent to that of those who follow it, without it detracting from the punishment in the slightest.” (Muslim)

And he (sall Allāhu ‘alayhi wa sallam) said, In Madīnah there are men, who did not walk in a place or cross a valley, but they were with you.” They asked, “They are in Medīnah?” He (sall Allāhu ‘alayhi wa sallam) said, “They are in Medīnah, but they have an excuse.” (Agreed upon)

Jihād means to do one’s utmost, to do all that one possibly can, to do that which Allāh loves and to repel that which He hates. If a slave fails to do anything he is capable of in Jihād, this is indicative of some weakness or imperfection in his love for Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam). It is known that usually one cannot achieve what one loves except by putting up with hardship, whether the object of one’s love is worthy or otherwise. Those who love wealth, power, and images do not attain them except by suffering some damage or harm in worldly terms, as well as the harm that will befall them in this world and the next. If a person who claims to love Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam) is unable to put up with hardship, which even wise people who do not love Allāh realise they must put up with in order to achieve their goals, this indicates some weakness or imperfection in his love for Allāh.

It is known that the true believer is overflowing with love for Allāh, as Allāh (‘Azza wa Jall) says;

{Yet there are men who take others besides Allāh as equals; they love them as they love Allah, but those with Iman are overflowing in their love for Allāh...} (Al-Baqarah:165)

Indeed, a person who loves Allāh – if he is weak in understanding and fails to grasp the correct concepts – may follow a path that does not achieve the desired goal. Such paths are worthless even if the person’s love for Allāh is sincere and praiseworthy. So how must it be if his love is corrupt and faulty, and the path is one that leads nowhere, as in the case of those reckless souls who pursue wealth, power, status, loving things that harm them and do not achieve their goals? What should be sought is the path followed by the people of sound understanding in order to reach the desired goal...

... Allāh has made the basis of love for Him and His Messenger (sall Allāhu ‘alayhi wa sallam) Jihād for His sake. Jihād involves absolute love for that which Allāh has commanded, and absolute hatred for that which He has forbidden, and so He has described those whom He loves and who love Him as;

{...humble towards the believers, strong against the disbelievers, fighting in the sake of Allāh and never afraid of the blame of the blamers.} (Al-Mā'idah: 54)

Hence the love of this Ummah for Allāh is more perfect than the love of the nations that came before, and their servitude (‘ubūdiyyah) towards Him is more perfect than the servitude of the nations that came before. The most perfect of this Ummah in this regard are the Sahābah (radiy Allāhu ‘anhum) of Muhammad (sall Allāhu ‘alayhi wa sallam), so whoever is more like them is also more perfect. But do we see any of this in those who claim to love Allāh?

[Al-‘Ubūdiyyah]

Points of benefits for the students of knowledge

By ash-Shaykh al-Muhaddith Hammād al-Ansārī rahimahullāh

- The knowledge is very immense, it requires youth that will extract it out for the people.
- The student of knowledge cannot be except poor.
- Indeed the student will be upon the ‘Aqeedah of his Shaikh.
- Knowledge without effort/endeavour does not come.
- It is binding upon the student of knowledge that he studies upon the people of specification in every field.
- Work hard upon studying the knowledge of correct Usool al-Fiqh.
- It is obligatory upon the student of knowledge that he knows the biographies of the Salaf, as well as follows them, for this time of ours has been put to trial due to the lack of studying the biographies of the Salaf.
- Indeed the people today seek knowledge to acquire earnings; yet those that seek knowledge truthfully are few.
- The student of knowledge that does not carry a pen with him at all times does not benefit.
- Indeed the students of knowledge are poor.
- I have noticed that most of the students of knowledge today do not review.
- Indeed the people of knowledge do not waste their time in that which does not benefit.
- How vast is that which has been written (authored), yet how little is that which has been read.
- Learn O youth before you become aged; for indeed at that time you will not be able to learn.
- Whosoever gathers (collects) books; then he cannot gather money (wealth).

– Indeed this time is a perilous time; since two things have become dominant in it:

A rareness of those that are Al-Mutafaqqiheen (those that comprehend), and (a rareness of) the people of Fiqh in this time.

-The appearance of a large group of people who are parasitical upon knowledge, and they are the ones that the Prophet (sall Allāhu ‘alayhi wa sallam) informed of in a Hadeeth in al-Bukhārī when he said, “...the people will take the ignorant as their heads, and they will give verdicts without knowledge – and so lead themselves astray and lead others astray.”

– I advise you with fearing Allāh The Most High in secret and in open, and aspiring upon knowledge, for indeed knowledge is a means of nobility for its companion, The Lord The Mighty and Majestic said:

{Indeed those that truly fear Allāh from His servants are the ‘Ulamā} (Sūrah al-Fātir: 28)

[Majmū’ al-Fatāwā]

We know that some of the groups from the people of irjā in this time say that Īmān is sayings and beliefs and actions but they remove the kufr from the label of actions and this – in reality – is the mathhab of Jahm bin Safwān and the ghulāt of the people of irjā

Answered by ash-Shaykh al-Muhaddith Sulaymān Ibn Nāsir al-‘Alwān fakk Allāhu asrah

Question: “Can we say about a person that he is a murjī due to his saying, ‘There is no action, which takes a person outside Islām unless it is accompanied with juhood or istihlāl,’ while at the same time he says, ‘Īmān is sayings and actions and beliefs?’”

Answer: The principle when labeling a person a being a khārijī or a murjī or a mu’tāzilī or other than that, is that his Usool are the Usool of that mathhab. An example of that is if a person says, ‘I believe that Īmān is sayings and actions and beliefs, but I also say that the actions – there is nothing from them that is kufr except that which is based upon juhood or istihlāl or something like that.’ This man took an ‘Asl from the Usool of the people of irjā, even if he says, ‘I believe that Īmān is sayings and actions,’ because this belief is not correct and not established in his heart. And that is because if he truly believed that Īmān is sayings and actions and beliefs, then he would have declared the kufr of the one who abandons the actions because there is no difference of opinion among Ahlus-Sunnah that Tawheed is sayings and beliefs and actions. So if he truly believed that Tawheed was sayings, beliefs and actions, then why does he not make Takfeer to the one who abandons the actions? And for this, Shaykhul Islām Muhammad Ibn ‘Abdul-Wahhāb, rahimahullāh ta’āla, in “Kashf ash-Shubuhāt” – in its conclusion – he said, ‘There is no difference of opinion that the Tawheed must be in the heart and upon the tongue and the actions. And if any of those were absent, then the man would not be a Muslim. So if he knows Tawheed but does not act upon it, then he is a stubborn kāfir, such as fir’awn and iblees and the likes of them. And this is the general thing of most of the people. They say, ‘This is true, and we understand this and we bear witness that it is correct; however, we are unable to perform it and it is not allowed amongst the people of our country except for us to comply with them,’ or other than that from their excuses. And this poor person does not know that most of the leaders of kufr

know the truth and they did not abandon it except for something of the excuses like He, the Most High said;

{They purchased with the Āyāt of Allāh a miserable gain...}

And other than that from the Āyāt. Such as His saying;

{They know him as they know their own sons...}

And if he acts upon the Tawheed through apparent actions, and does not understand it, or does not believe it in his heart, then he is a munāfiq and he is more evil than the pure kāfir. He, the Most High, said;

{Verily, the munāfiqīn are in the lowest depths of the Fire.}

– until the end of his (i.e. Muhammad Ibn ‘Abdul-Wahhāb’s) words, rahimahullāh ta’āla. And they should be reviewed because they are beautiful words and are fierce in their refutation of the people of irjā. And like that also, is the khārijī if he says, ‘Īmān is sayings upon the tongue and beliefs and actions but I also say that the perpetrator of a major sin disbelieves.’ So how does the perpetrator of a major sin disbelieve while the Prophet did not make Takfeer to him? We say that this is the mathhab of the khawārij. And like that is the murjī in the beginning. We say that he is a murjī and like that is if a person says, ‘I judge upon the Texts (Qur’an and Sunnah) with the intellect and I do not accept the Ahād narrations,’ then we say that he is a mu’tāzilī. So everyone who takes from the Usool of the people of bid’ah, we say that he is astray in this issue and that he upon the Usool of the people of irjā in this matter. And Allāh knows best.

He was also asked a similar question:

Question: “If there is a man who says, ‘Īmān increases and decreases,’ and that, ‘Actions are from Īmān,’ then can he be called a murjī if he says that actions do not take a person outside Islām?”

Answer: “We know that the murjiah are (different) sects. From them are those who say that the Īmān is sayings and beliefs without actions. And from them are those who say that Īmān is sayings and actions and beliefs; however, the one who abandons Jins al-‘Amal (the general category of actions) does not disbelieve – meaning that the one who leaves the actions of the body, does not disbelieve.

And this is the saying of Jahm bin Safwān, as Imām Ibn Hazm, rahimahullāh, mentioned that from him. And it is attributed to the ghulāt al-murjiah.

So if this person who said it is from the people of Ijtihād, then his saying is rejected but he is not attributed to the people of irjā, even if his words are from the words of the murjiah, because not everyone who falls into irjā becomes a murjī. But there is no doubt that his saying that Īmān is sayings and beliefs and actions does not intercede for him because it is a must that he makes Takfeer to the one who abandons the Jins al-‘Amal just as it is Ijmā’ from Ahlus-Sunnah. Their Ijmā’ was narrated by al-Ājūrī in “Ash-Sharī’ah” and Imām Ibn Buttah in “Al-Ībānah” and Shaykhul-Islām Ibn Taymiyah, rahimahullāh, in “Kitāb al-Īmān” within the seventh volume of the Fatāwā. And we know that some of the groups from the people of irjā in this time say that Īmān is sayings and beliefs and actions but they remove the kufr from the label of actions and this – in reality – is the mathhab of Jahm bin Safwān and the ghulāt of the people of irjā. And Allāh knows best.

It is from the strangest matters of history for adh-Dhawāhirī to produce three abnormal messages contradicting the manhaj that Shaykh Usāmah was martyred upon, almost immediately after the martyrdom of Shaykh Usāmah (may Allah accept him)

By the Mujāhid Shaykh Abū Masayrah ash-Shāmī hafidhahullāh

Mentioning the mistake of an Imām or Mujāhid that they later disavowed does not mean that one has disputed their radiant history, rather the mistakes are recorded so that future and coming generations know the details of events and how they traversed. How many great figures have the Aimmah mentioned in the books of biographies... great figures who were once upon sin or innovation then repented and held onto righteousness and Sunnah? So how much more so if the person repents, reforms, clarifies, revives the matter of the Deen, performs Jihād for Allāh until certainty (death) comes to him, and thus Allāh takes him as a shahīd upon His path? I ask Allāh to allow us to join him...

...Dābiq called the Ummah to follow the path of the old shuhadā of al-Qā'idah (al-Qā'idah of Shaykh Usāmah not adh-Dhawāhirī). Amongst those whom it featured on its pages was the Mujaddid (reviver) Usāmah Ibn Lādin and the dā'iyah Anwar al-'Awlaqī (pages 43-44 of issue #4), the brilliant writer Abū Dujānah al-Khurāsānī (page 28 of issue #3), Shaykh Sultān al-'Utaybī and Shaykh 'Abdullāh ar-Rashūd (pages 26-27 of issue #5), may Allāh accept them all. So is it just to attribute to Dābiq – never mind the Islamic State! – the declaration of irjā upon the Tandhīm (of Shaykh Usāmah)?!

The official spokesman of the Khilāfah, Shaykh Abū Muhammad al-'Adnānī (rahimahullāh) said, "The Shaykh, Imām, Mujaddid Usāmah Ibn Lādin (rahimahullāh) said, '[...] It is necessary to warn against the liars, those who speak in the names of Islamic parties and groups and encourage the people to participate in this mutinous apostasy (democracy). If they were truthful, their concern day and night would be to dedicate the Deen sincerely to Allāh (ta'ālā), disavow the apostate government, and incite the people to Jihād against the Americans and their allies. If they are unable, then let them denounce them with their hearts and distance themselves from participation in the programs of the apostates or sitting in the assemblies of apostasy'." [Apologies O Amīr of al-Qā'idah]

Shaykh Abū Muhammad al-‘Adnānī (rahimahullāh) also said, “Rest assured, O soldiers of the Islamic State, for we – by Allāh’s permission – will carry on upon the Manhaj of the Imām Shaykh Usāmah, the Amīr of the istishhādīyīn Abū Mus’ab az-Zarqāwī, the founder of the State Abū ‘Umar al-Baghdādī, and its war minister Abū Hamzah al-Muhājir. We will never alter nor change until we taste what they tasted.” [This Was Never Our Manhaj Nor Will It Ever Be]

So the official spokesman calls to “the Manhaj of the Imām Shaykh Usāmah,” calls him “the Shaykh, Imām, Mujaddid,” and quotes his words for support, and then the ruwaybidāt attribute to the Islamic State the statement “Shaykh Usāmah is the head of irjā’! Rather, to the Islamic State he is the Mujaddid of the era and crusher of the Americans, as Shaykh Abū Jandal al-Azdī (Fāris az-Zahrānī rahimahullāh) described him...

...The ruwaybidāt ignored what the article contained of very detailed and fair sections indicating that Abū Jarīr (part of which is found on this site) was recording a testimony for history not defaming Shaykh Usāmah. Amongst these sections was his statement, “Before September 11th, we used to consider Tandhīm al-Qā’idah to be a jihādī organization with an irjā’ī orientation because of what had been declared in the past (the late 80s and early 90s) by some of its leaders regarding various apostate rulers – especially sa’ūdī – and their armies, and the hesitance of these individuals in declaring the apostasy of those rulers and their armies.”

One of the examples for what Abū Jarīr said is the statement of Imām Usāmah (may Allāh accept him) before he realized the reality of Āl Sa’ūd, “As for the path [of Hijrah to Afghanistan], by Allāh’s grace there will be an easy path soon opened by Allāh’s permission. It will be an easier path, from these lands, the lands of al-Haramayn. We hope that Allāh protects it, its people, al-Bayt al-Harām, and the Masjid of the Prophet (sall Allāhu ‘alayhi wa sallam). As for the path available now, then it is to go to Pakistan and from there to Afghanistan. In Pakistan – by the Grace of Allāh – there are still Muslimīn present in the camps training and preparing as Allāh ordered them. [...] The second path, as we’ve heard that Walī al-Amr (the possessor of shar’ī authority) Khādim al-Haramayn (the servant of al-Haramayn) in these lands, they’ve said that there is a project to enlist Muslimīn in this land, and the matter is soon to be approved. We hope that Allāh will allow

this project to pass and that we learn Jihād in this land to defend the lands of the Muslimīn and the last stronghold of Islām.”

When Shaykh Usāmah was asked, “Why do the Islamic countries not altogether announce Jihād and raise the banner of lā ilāha illa llāh?” He answered before he realized the reality of Āl Sa’ūd, “The banner of lā ilāha illa llāh is not raised except in two countries, as I mentioned before, the two countries that were not occupied by the colonialists: the lands of al-Haramayn and Islām is also implemented in [Northern] Yemen. As for the crusader colonialism by the English and French and their likes who later left the lands of Islām, then when they left, the authority of the Muslimīn ended up in the hands of disbelieving, shameless, and sinful tyrants who rule by other than what Allāh revealed. Do you not see around you? This government is baathist. That one is socialist. The other is masonic. Another is communist.”

The lecture is titled “The Condition of Jihād – A Lecture during the Russian Jihād” and is included in “The Collection of Addresses of the Mujāhid Shaykh Usāmah Ibn Lādin.” During this era of the 80s, the Shaykh would travel to the Arabian Peninsula and meet leaders of Āl Sa’ūd, their official scholars and unofficial scholars, and collect money from them and from other people openly. He would praise them, their generosity, and their “ruling by the Sharī’ah.” And during that era, a man would be expelled from the training camps in Khurāsān (during the Russian Jihād) if he openly made takfīr of Āl Sa’ūd. These are historical matters that no one can deny. Then the First Gulf War (of Kuwayt) occurred. Shaykh Usāmah offered Āl Sa’ūd to fight and defend the Arabian Peninsula using those who were with him from the Mujāhidīn, so that he would prevent the sa’ūdī regime from seeking the aid of the American crusaders against the apostate Baathists. Then when Āl Sa’ūd resorted to the Americans, Shaykh Usāmah considered their action to be treacherous towards the Deen and Ummah, but he did not initially make takfīr of them, as he was influenced then by the Da’wah school widespread in the Arabian Peninsula, at the time called “the Sahwah” (the awakening). Amongst its leaders were Salmān al-‘Awdah and Safar al-Hawālī. He was also to some extent influenced by the widespread “Salafī” da’wah of Ibn Bāz, Ibn ‘Uthaymīn, and other official scholars.

After he moved to Sudan, he began to talk about the corruption of Āl Sa'ūd, the Shar'ī invalidity of their regime, sometimes describing them as being either coerced without any legality, or corrupt, or tyrannical, or treacherous. He was in contact with the parties of Sa'd al-Faqīh and Muhammad al-Mas'arī and he would support them. In Sudan, he considered the government of 'Umar al-Bashīr and Hasan at-Turābī to be legal despite the obvious condition of al-Bashīr and his ruling by other than what Allāh revealed (the Shaykh was optimistic about his promise to support the Sharī'ah) and despite the heresy of at-Turābī (who is from the extreme modernists belonging to the school of "al-Ikhwān al-Muslimīn"). At that time, the Shaykh also began to disavow the official scholars of Āl Sa'ūd. And before all this, he considered the fighting between the Afghanī parties to be a fighting of fitnah, until he returned once again to Afghanistan after being expelled by Sudan due to pressure from the Americans and Āl Sa'ūd upon 'Umar al-Bashīr. He then made takfīr of the Northern Alliance and its leaders especially Ahmad Shāh Mas'ūd and he participated in the war against them (before September 11th).

During this period, he did not make takfīr of the sa'ūdī army. Sometimes he would indicate the kufr of the heads of Āl Sa'ūd and mention the nullifications of Islām they had perpetrated. But he would hesitate in making takfīr of their soldiers and all members of the ruling regime. These matters were a cause for az-Zarqāwī not entering under the umbrella of al-Qā'idah before September 11th. Imām Usāmah said (in 1996), "Our brothers in the armed forces, national guard, and security services. May Allāh preserve you as munitions for Islām and the Muslimīn. O defenders of Tawhīd and guards of 'Aqīdah... O successors (khalaf) to those predecessors (Salaf) who carried the light of guidance and spread it to the world... O grandsons of Sa'd Ibn Abī Waqqās, al-Muthannā Ibn Hārithah ash-Shaybānī, al-Qa'qā' Ibn 'Amr at-Tamīmī, and those who fought alongside them from the best Sahābah... You rushed to join the army and guard hoping for Jihād fī sabīllāh, so that the Word of Allāh would be supreme, and to defend the body of Islām and the lands of al-Haramayn against the invaders and colonialists. And this is the peak of the Deen. But the regime reversed the scales and beliefs. It subjugated the Ummah and disobeyed the Deen. [...] We caution you that the regime might turn to contriving operations against individuals in the armed forces, the guard, or the security services, and attempt to attribute these actions to the Mujāhidīn so

as to drive a wedge between them and you. It is important to make them lose this opportunity.” [Declaration of Jihād against the American Occupants of Bilād al-Haramayn]

In this famous declaration, the Shaykh did not order the soldiers of Āl Sa’ūd with repentance from their kufrī job. Rather, he advised them with war tactics and strategies. He then planned and executed some major operations against the Americans, including targeting them in the embassies of Nairobi and Darussalam, the USS Cole, and the greatest operation of September 11th, which revived Jihād in the world.

The author, Abū Jarīr, said, “In 2001, the American towers of Manhattan collapsed by the grant of success from Allāh, via the strikes of the brothers in Tandhīm al-Qā’idah. If this indicated anything, it indicated the truthfulness of the soul of this man – Shaykh Usāmah Ibn Lādin – with Allāh, and Allāh knows best.”

And despite the fact that Shaykh Usāmah changed so much from what he was upon when he first left the Arabian Peninsula until he carried out the operation of September 11th, the opinion of some of the Mujāhidīn regarding him did not change initially because he had not openly declared takfīr of the soldiers of Āl Sa’ūd and announce the obligation of fighting them. Rather, this was the major cause of difference between many of them in the 80s and 90s. The book “Al-Kawāshif al-Jaliyyah fī Kufr ad-Dawlah as-Sa’ūdiyyah” by ‘Āsim Tāhir (al-Maqdisī) was a refutation of those fighters during the Russian jihād who believed Āl Sa’ūd to be Muslimīn. Shaykh az-Zarqāwī and those upon his path would make takfīr of the third sa’ūdī state and consider it to be murtadd since its establishment upon the hands of ‘Abdul-‘Azīz Ibn Sa’ūd (the British agent), not only after the First Gulf War. This was contrary to Shaykh Usāmah who began to gradually make takfīr of it after the First Gulf War until he eventually made takfīr of its founder ‘Abdul-‘Azīz.

After September 11th, Shaykh Usāmah declared the obligation of fighting this regime, not only the crusaders. An example of this is his statement (may Allāh accept him), “We also assert that it is obligatory upon the truthful amongst the Muslimīn to move, incite, and assemble the Ummah during these great and fiery events so as to liberate itself from subjugation to these apostate, tyrannical, regimes, enslaved to America, and establish the rule of Allāh upon the Earth. The

areas most qualified for liberation are Jordan, Morocco, Nigeria, Pakistan, Bilād al-Haramayn, and Yemen.” [The First Message to the People of Iraq in Particular and the Muslims in General]

For this reason, Abū Jarīr said, “Sometime after the attacks of September 11th, Shaykh Usāmah Ibn Lādin (rahimahullāh) explicitly declared the apostasy of the rulers of al-Haramayn and their soldiers and the obligation to fight them in some of his addresses. The obstacles preventing the unification of the ranks of the Mujāhid Muwahhidīn – az-Zarqāwī and his jamā’ah, and Ibn Lādin and his organization – were thereby removed. Thereafter, in late 2004, while the legions of Mujāhidīn headed by Shaykh Abū Mus’ab were attacking the rāfidah, the Americans, and those alongside them from amongst the apostates and agents, the Shaykh announced his bay’ah to Shaykh Usāmah. This positioned us – Abū Mus’ab’s group in the prisons of Īrān – to also give bay’ah. [...] Through the announcement of the Shaykh Ibn Lādin (rahimahullāh), our view of the Tandhīm changed from what it was before. The organization was now a mirror image of what I used to see in the condition of the brothers in Jordan – Jamā’at at-Tawhīd. How much I wished to be released then so as to hug Shaykh Abū Mus’ab (rahimahullāh) for gathering the ranks upon Tawhīd and angering the enemies by this bay’ah. The image remained in my mind as such. I was waiting for the moment to leave prison so as to live with the brothers in the arenas of Jihād with the new and large organization I now belonged to.”

Notice that he calls the two groups “Muwahhid Mujāhidīn” not murjiah and how he became happy by the bay’ah that angered the kāfirīn. Then during the ‘Irāq War, when Shaykh Usāmah saw the treachery of the movements attributing themselves to Islām such as the Ikhwān (and its branch in Palestine: Hamās) and the Surūriyyah, and saw their entrance into legislative assemblies and their support of the crusaders against the Muslimīn, he disavowed them. From amongst what he (may Allāh accept him) said was, “My Muslim Ummah, despite this harsh siege against you, there is still a very great opportunity before you to take back your freedom in the face of this crusader and zionist coalition, so as to leave subjugation and enslavement. For this to succeed, you must liberate yourselves from the chains of humiliation and submission that the agents of this coalition from amongst the rulers of our lands and their allies chain us with, especially the chains consisting of the palace scholars as well as the chains consisting of the

leaders of the Islamic parties whose manhaj has become recognition of the ruler who betrayed the Deen and Ummah. The manhaj of these parties has also become participation in the political system of the state. [...] Some of these parties allow flattery towards the ruler and abandon Jihād under the claim of maslahah ad-daw’ah (the interest of the daw’ah), to the extent that this claim has become an idol worshipped besides Allāh under the veil of party leader orders contending with the orders of Allāh (ta’ālā) and His Messenger (sall Allāhu ‘alayhi wa sallam). And this is clear deviance.” [The Way to Save Palestine]

He (rahimahullāh) also said, “For this reason, despite our great disaster consisting of the rulers of the region, the traitors, still the greater disaster is the leadership of many of the Islamic movements. They insist upon describing these tawāghīt as being wulāt umūr (possessors of Shar’ī authority). Some people think that the leadership of the Islamic movements is the ark of salvation when in reality they are the sinking ark and one of the faces of the regime but falsely in the name of Deen.” [The First Message to the People of Bilād al-Haramayn in Particular and the Muslims in General]

He (rahimahullāh) also said, “The manhaj of the scholars, groups, and parties that move in the orbit of the governments – which is clear deviance – has also become clear. Even if some of them raise the slogan ‘Islām is the solution,’ do not be duped by them, for their recognition of the tawāghīt rulers contradicts their slogan. Their condition is like a man in the beginning of Islām saying, ‘Islām is the solution and Abū Jahl and the heads of Quraysh are wulāt umūr,’ while he adheres to the legislative manmade laws that are produced by Dār an-Nadwah (a council of the elders of Quraysh). Does an intelligent Muslim doubt that these [party leaders] have deviated greatly and severely?” [Message to the Islamic Ummah]

After this, it is from the strangest matters of history for adh-Dhawāhirī to produce three abnormal messages contradicting the Manhaj that Shaykh Usāmah was martyred upon, almost immediately after the martyrdom of Shaykh Usāmah (may Allāh accept him). The first message was “the Declaration Regarding the Successor to Shaykh Usāmah Ibn Lādin for the Leadership of Jamā’at Qā’idat al-Jihād.” It was followed by “Wathīqat Nusrat al-Islām” (the Document in Support of Islam) and finally by “General Guidelines for Jihādī Action.” I remember that

when I read the sixth point of the declaration regarding the successor to Shaykh Usāmah, “The sixth point of the aforementioned declaration: “We stretch out our hands to and open our hearts for every activist working to support Islām belonging to the Islamic organizations and groups and not belonging to them. Let us support and aid each other in expelling the invaders of the Muslimīn lands, supporting the Sharī’ah until it rules in the Islamic lands and is not ruled, leads and is not led, orders and is not ordered, and until every constitution and law that opposes it is nullified. Let us support and aid each other in removing these corrupt and corruptive regimes, purifying our lands of all forms of oppression, subjugation, and corruption. All this is an answer to the order of Allāh (ta’ālā), {And cooperate in righteousness and piety} [Al-Mā’idah: 2]

And yet, between us and all our Muslim brothers is the right of advice and the obligation of reminders.”

The biggest “Islamic” movement on the earth is probably that of the Ikhwān and its “Salafī” sister parties, all of which have adopted the manhaj of democracy as their deen. This point was strange, because they are the first group implied by adh-Dhawāhirī when addressing “Islamic” activism. This eventually led to him making Du’ā’ for the head of the Ikhwān, the tāghūt Mursī. In fact, the entire document was strange because it was probably the first time a document was released trying to officially draw out an explicit methodology to represent the core Tandhīm. And the timing was strange, as it was on the occasion of announcing a successor to Shaykh Usāmah (may Allāh accept him).] I said to myself, “Why does it appear as if al-Qā’idah is trying to reconcile with the deviant movements ascribing themselves to Islam?” Then “Wathīqat Nusrat al-Islām” confirmed my doubts. Then came the “Dhawāhirī” guidelines and they prohibited fighting or killing any apostate group ascribing itself to Islām except in the case of necessity so as to “close the door to fitnah between the Muslims.”

[Adh-Dhawāhirī said in his so-called guidelines, “And if a group that attributes itself to Islam becomes involved in fighting alongside the kāfir enemy, it is to be repelled with the least amount of force required to fend off its aggression, as a means of closing the door to fitnah between the Muslimīn or harming those who did not take part with the enemy.” [Tawjīhāt ‘Āmmah lil-’Amal al-Jihādī]]

Then the greatest disaster came in the series “Ayyām ma’ al-Imām” (Days with the Imām), when adh-Dhawāhirī attempted, in some of its episodes, to portray Shaykh Usāmah (rahimahullāh) as being a lover of palace scholars, the bankrupt brotherhood (the Ikhwān), and the democratic Surūriyyah... Adh-Dhawāhirī used the history Shaykh Usāmah abandoned later in his Jihād as proof! Thereby, he made the manhaj of al-Qā’idah a manhaj of harmonization and reconciliation with the deviant movements attributing themselves to Islām. So indeed, it is as Abū Jarīr said in his words which the ruwaybidāt focused upon and twisted, “Sadly, I discovered that the methodology of Qā’idat al-Jihād after the death of Shaykh Usāmah Ibn Lādin (rahimahullāh) was the same methodology as that before his addresses in which he made explicit takfīr of the sa’ūdī regime and its soldiers. So al-Qā’idah before my imprisonment was the same al-Qā’idah after my release. It was a methodology of irjā that refrained from many matters under the claim of caution or achieving benefit. The strangest matter was the hesitance in making takfīr of the rāfidah of the era whose evil is not hidden from anyone whether distant or far. As for the condition of the Tandhīm during the period of my imprisonment, then I do not know what they were upon.”

Based upon this excerpt removed from the context of the article, the ruwaybidāt claimed that the Islamic State considered Imām Usāmah to be a murjī or the head of irjā’! It is clear from Abū Jarīr’s words that he meant adh-Dhawāhirī returned the Tandhīm to an inclination towards irjā (like before September 11th), not that Shaykh Usāmah is a murji, let alone the head of irjā’! For he excluded – as I mentioned before – the era of leadership of the Tandhīm under Shaykh Usāmah after September 11th until his martyrdom. He did not speak in his testimony about this era in Waziristan because he was a prisoner in the prisons of the Iranian rāfidah.

As for the Islamic State, then upon the tongue of its official spokesman it praised the Imām, Mujaddid Usāmah (rahimahullāh) because of what is so prominently known about him of good in both words and action. This is one thing, and Abū Jarīr’s exclusion of a historical period in the events of Waziristan from his testimony out of fairness and truthfulness is another thing, although he asserted the truthfulness of Imām Usāmah’s soul with Allāh.

[Mubāhalah over the deception of the ruwaybidāt]

Fear for (one's) wealth, position, allowance and its likes is not from compulsion

By ash-Shaykh al-'Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Verily, the Ikrāh that allows kufr is killing or that which leads to it or the severing of anything from the body parts and so on and so forth, all according to the details that are mentioned in the books concerning the detailed subsidiary matters. Fear for (one's) wealth, position, allowance and its likes is not from compulsion. And certainly, the reality of the matter with regards to those who entered into the alliance with the kuffār is only a feverous desire for the worldly life and attachment to it.

It is as stated by Shaykh 'Abdul-Latīf ibn 'Abdir-Rahmān Āl Shaykh (rahimahullāh) in his refutation against one person who declared it permissible to seek the help of the mushrikūn in case of necessity: "The author of the essay has grossly erred in the definition of necessity, for he thought that was something that was referred to the leader who was in charge and in command and the matter is not as his conjecture has claimed. Rather, it is the necessity of the Dīn and its need for what may assist it and obtain its benefit, as was declared by those who state it permissible."

In knowing the one who is compelled:

Ikrāh, if correct, only allows for the one under compulsion to speak (words) of kufr that contain no harm against anyone else. If however, the compulsion was in killing someone else then it is not permissible according to Ijmā' because it is not allowed for him to save himself by killing someone else. Ibn al-Arabī (rahimahullāh) said: "The words of the Most High:

{And whoever does that in aggression and injustice.}

Is a proof that the action of the one who forgets, makes a mistake and who is under compulsion is not included in that. That is because these actions are not characterized with oppression and transgression except for one branch of one and that is the one who is under compulsion to kill for if he does it, he is characterized with transgression according to Ijmā'. With us, he is to be killed for that one whom he killed (as qisās) and compulsion would not establish an excuse."

An-Nawawī (rahimahullāh) said: “As for killing, it is not made permissible by compulsion. On the contrary, the compelled one would be (declared) a sinner based on what he did to the one ordered against (to be killed) according to Ijmā’. Al-Qādī and others have transmitted Ijmā’ in that.”

Ibn Rajab (rahimahullāh) said: “The Scholars have unanimously agreed that if one is compelled to kill one who is protected he is not allowed to kill him. This is because he only kills him out of choice for the sake of saving his own self from being killed. This is (a matter) of Ijmā’ from the Scholars that are relied upon.”

Here in this event, America and the nations of kufr – may Allāh humiliate all of them together – only want to kill the Muslimīn. Therefore, it is not permissible for any Muslim to assist them, even if he is under compulsion to do that because this is something that is not made allowable due to compulsion. Something similar to this occurred in the time of Shaykhul-Islām (rahimahullāh ta’ālā), wherein some of those that assisted the Tartars against the Muslimīn claimed that (they were under) compulsion. Shaykhul-Islām mentioned that compulsion does not make that action of theirs allowed. He (rahimahullāh) said: “What is meant here is that if the one who is compelled to kill in times of tribulation is not allowed to kill, rather on the contrary, it is upon him to break his weapon and to be patient until he is killed as an oppressed one, (if that is the case) then what about the one who is compelled to kill the Muslimīn with a group that is outside the pale of the legislations of Islām such as the ones who withhold the Zakāh, the apostates, and their likes? Without doubt, for this one, it is obligatory upon him if he is compelled to be present, to not fight – even if the Muslimīn kill him – as in the event that the kuffār compel him to be present in their ranks in order to fight the Muslimīn or if a man was compelled by another man to kill a Muslim that is protected, it is not permissible for him to kill him according to the agreement of the Muslimīn. If he is compelled with the threat of being killed, protection of his own self by means of killing the one who is protected is not more important than vice versa. It is not allowed to oppress another person by killing him so that he himself is not killed.”

[The exposition regarding the disbelief of the one that Assists the Americans]

(Note: Shaykhul Islām Ibn Taymiyyah rahimahullāh as collected in his ‘Majmū’ al-Fatāwā’: “I looked at all the schools of Fiqh, and I have found that Ikrāh varies

according to the mukrah (person in Ikrāh). Accordingly Ikrāh allowed in (situations of) kufr is not the same as the Ikrāh allowed in hiba (gifts given freely), because Imām Ahmad (rahimahullāh) had mentioned on many occasions that Ikrāh as regards to kufr is only permitted when a believer is subjected to torture or beating. Threatening by words only is not considered Ikrāh. He said that if a woman gives her husband her dowry in his house, she has the right to take her dowry back unless she fears he will divorce her or treat her badly. Hence, he considers the fear of divorce or ill-treatment Ikrāh. However, this sort of action is not considered to amount to Ikrāh as regards to kufr. Thus, if a prisoner is afraid that the disbelievers will not marry him or stand between him and his wife, he is not allowed to mention any word of kufr.”)

It is mentioned in the authentic Hadīth, “Whoever says to his brother ‘O kāfir’, then surely one of them is such,” so is this from the nullifiers?

Answered by ash-Shaykh Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: It is mentioned in the authentic Hadīth, “Whoever says to his brother ‘O kāfir’, then surely one of them is such,” so is this from the nullifiers?

Answer: Takfeer upon a Muslim, in which appears to me, and Allāh knows best, is upon three categories:

١. The one who had ta’wīl (a valid interpretation) in his speech, there’s no sin upon him. Rather he could be rewarded as it was considered by several Scholars and this is indicated by ‘Umar saying to Hātib, “Allow me to strike the neck of this munāfiq.” And the saying of Usayd to Sa’d ibn ‘Ubādah (radiy Allāhu ‘anhum), “Indeed you are a munāfiq, you argue on behalf of the munāfiqīn,” and other than that. And al-Bukhārī (rahimahullāh) has written a chapter in al-Adab al-Mufrad: “The chapter of whoever doesn’t view the disbelief of one who said that [takfeer] out of interpretation or ignorance.”

٢. Whoever said it with the purpose of oppression/injustice, and enmity of opposition and accusation, while he views him (his opponent) in his innerself as a believing Muwahhid, then this person is in danger, however it doesn’t appear, and Allāh (subhānahu wa ta’āla) knows best, that his kufr is major kufr. Rather he could’ve fell into an enormous sin and minor kufr, and this is what the majority of the people of knowledge are upon.

٣. Whoever made takfeer upon him without an interpretation or misconception, so here he becomes a kāfir because he made Īmān as kufr, and upon this al-Bukhārī (rahimahullāh) named a chapter: “Whoever makes takfeer on his brother without ta’wīl, then he is like what he said,” and he mentioned some texts regarding this, “Whoever says to his brother...”

Pay attention: The difference between the first and the second is that the first is a ta’wīl based upon a valid (Shar’ī) interpretation by using evidences from the texts, and with the purpose of establishing (the truth) for (the sake of) Allāh (‘Azza wa Jall), and ordaining the good and forbidding evil. As for the second, then his

interpretation is not a valid (Shar'ī) interpretation, even if he used evidences from the Sharī'ah with the purpose of enmity against his opponent, oppression/injustice and gaining victory for himself, and Allāh (Jalla wa Jalālahu) knows best.

[Fatāwā Hāriyyah]

It is necessary for the youth to understand the nature of the relationship that exists today between the employees of the state and the ruler

By ash-Shaykh al-Mujaddid Abū ‘Abdullāh Usāmah Ibn Lādin rahimahullāh

It is necessary for the youth to understand the nature of the relationship that exists today between the employees of the state and the ruler. Whoever is an employee of the state is exactly that – an employee of the state. And the youth should not be angry when we say that Shaykh so-and-so is an employee of the state. If we were to conduct a survey or a study to find out about the population, their names, ages, social positions and occupations, and put the question: “Are you a government employee, or an independent earner” as they say, “or a businessman, or retired?” Then what would the one who is a state employee write?

The manager would say: “I am a state employee, a government employee.”

And the policeman would say: “I am a government employee.”

And the judges would say: “We are government employees.”

And the ‘Ulamā in Dārul-Iftā would say: “We are government employees.”

So there is a deficiency in the understanding of the youth, when we describe these people with their true descriptions, that they are government employees, you see the youth become angry! And this is a strange misunderstanding and a strange double standard. You refuse to acknowledge any link between them and this tyrant ruler. Yet this is their true description and their reality.

So the path to the solution is a path that is very, very clear and plain in the Book of Allāh and the Sunnah of His Messenger (sall Allāhu ‘alayhi wa-sallam). So in regard to these major issues:

[1] The solution is assembling together for Jihād.

[2] The solution is through the Jamā’ah, hearing and obeying, and Jihād.

[3] The solution is: “Stick to the Jamā’ah of the Muslimīn and their Imām.”

And the first obligation of the Jamā’ah of the Muslimīn and their Imām is to resist the kuffār, and to resist the enemy invader. Allāh (subhānahu wa ta’āla) says;

{So fight in the Cause of Allāh – you are not held responsible except for yourself – and incite the believers. It may be that Allāh will restrain the might of the disbelievers. And Allāh is Stronger in might, and Stronger in punishing.} [An-Nisā: 84]

So resisting the might of the Kuffār is with incitement, and with fighting.

So why are the people not following the right guidance? Because there are on this path callers to the gates of Hell:

[1] The rulers and their apparatus, who call the people night and day, turning them away from this straight path.

[2] The government employees, some of whom are appointed with the specific purpose of blocking people from the Deen of Allāh.

The state has employed them and given them various different names, but the reality of the occupation is that he is an employee who gives false witness. So the Minister of Information, for example, his interest is to give false witness, him and all of his apparatus. Every day he deceives the people, giving the impression that his country is the best, and that this ruler is a genius and there is no-one like him, and so on. Likewise, the Minister of Defense deceives the people and gives false witness, saying: “We are fine, and our armed forces are in the best shape,” when in reality we have been under occupation for more than a decade! The whole world knows that we are under occupation, and that the American planes take off whenever they like, without telling anyone, at any time of the night or day. And the Defense Minister comes out and says: “We are independent, and no-one uses our land without our permission.” So these are the ones who give false witness. And with the Favor of Allāh, the awareness has lately become widespread among the people, and they have come to know that these are government employees.

However, the danger that is facing us is not coming from the Interior Minister nor from the followers of the Interior Minister, for they – whatever they do – cannot deceive the people, for the danger of their deception has been exposed, and it is well-known among the general public that they lie to them and try to deceive them. Rather, the severe danger is when the lies and deceit comes from the aimmah (plural of Imām) who do not fear Allāh (subhānahu wa ta’āla), and who give false witness morning and evening, misguiding the Ummah. So how about

when the false witness is within the Sacred House, in Makkah al-Mukarramah next to the Noble Ka'bah? When it has been authentically narrated from our Prophet (sall Allāhu 'alayhi wa-sallam) that he said: "The most hated people in the Sight of Allah are three..." and he mentioned the first of them: "A Mulhid (deviant) in the Haram." This is as it has been narrated in the Sahih of al-Bukhārī (rahimahullāh) and this is one of the greatest forms of deviance in the Haram, to give false witness that misguides the Ummah, for the sake of a few coins taken at the end of each month.

So no-one differs regarding the kufr of these rulers, and regarding their immorality, and regarding their giving over the land (to the kuffār), and their spreading corruption among the slaves (of Allāh). Then you come and give false witness in that great place, in the Sacred House during the Sacred Month! And there is no protection or strength except with Allāh. He (sall Allāhu 'alayhi wa-sallam) said: "Shall I not inform you of the greatest of the major sins?" So he said (sall Allāhu 'alayhi wa-sallam): "Associating partners with Allāh," – may Allāh protect us from it – "and disobedience to parents." He was lying down, then he sat up and said: "And verily, false witness! And verily, false witness! And verily, false witness!" And he kept repeating that until the Sahābah said: "Until we said: "If only he would be silent." [Agreed upon]

So this false witness, you give false witness on a span of ground – and this is from the greatest of sins no matter which area of the earth you are – so how about when you give false witness in the Sacred House?! This false witness is on every Jumu'ah and on every occasion, to misguide the Ummah in its entirety, for the sake of a few coins – and there is no protection or strength except with Allāh – so how much then is the sin of this one who gives this witness!

These state employees, it is not possible for any rational person to refer to them in the matters of his deen. The least that can be said about them is as Shaykh Muhammad ibn 'Abdil-Wahhab ('alayhi rahmatullāh) said regarding those who defend the tawāghīt rulers. He said: "The least that can be said about them is that they are fussāq (sinful, corrupt, rebellious)." So the least of their state is that they are fussāq, and it is only befitting that the people boycott them and avoid them. For it is as Ibn 'Abbās (radiy Allāhu 'anhumā) narrated in the Hadīth from the

Messenger of Allāh (sall Allāhu ‘alayhi wa-sallam): “Verily, the first thing that brought decline among Banu Isrāīl is that a man would meet another man and say: “O so-and-so, fear Allāh and leave what you are doing, for it is not lawful!” Then he would meet him the next day, and that (i.e. the latter man’s sin) would not prevent him (i.e. the former man) from eating, drinking and sitting with him.”[Narrated by Abū Dāwūd]

This is one of the first deficiencies that enters into the Ummah. It is necessary to keep far away from them, for we are not talking about minor issues here, rather we are talking about the greatest of the major sins: Shirk with Allāh, by which the land is being governed, and taking the kuffār as allies, which are from the factors that nullify one’s Islām.

So if the youth do not achieve this understanding, unfortunately you will see one of these youth come to you, happy that he met Shaykh so-and-so from the aimmah of the Haram. It is not befitting to smile in the face of this fāsiq who is misguiding the Ummah in its entirety! If this understanding does not occur within the revival, we will never reach our goal of establishing the Truth.

[Directions regarding Manhaj]

I swear by Allāh that it is the civil state, and the national project, and they are the saḥawāt, we know it, and know its nature

By the Mujāhid Shaykh Abū Muhammad al-ʿAdnānī rahimahullāh

Our dear Ummah, your enemies today are plotting for the Jihād in ash-Shām the same plot they did in ʿIrāq ten years ago, and the Mujāhidīn were cautious for that plot then, warned from it and are still warning from it to this day. So Ahlu Sunnah in ʿIrāq and ash-Shām know that America and its crusader alliance, and behind them the jews and all the religions of kufr, will never accept the establishment of an Islamic state to give pride to Islām and its people, and humiliate shirk and its people, and retrieve the Khilāfah by it. For Islām and the Muslimīn to dominate the world once again will never be allowed by the religions of kufr. Therefore no Muslim can wish for the Islamic State to be established except on skulls, carnage and pure blood.

The kāfir West realized that the life of this Ummah is with the life of its sons, so they ran away from direct confrontation, and resorted to a cunning plan, and brought weapons to kill the Muslim but he remains alive without spilling blood. So they called to peace, and brought democracy and the alleged freedom, and used proxies in their war.

Yā Ummah of Islām, my beloved Ummah, we have to always remember the reality of the conflict, and that our war is with the jews and crusaders, and we have to bring them back to direct confrontation with us.

Yā Ahlu Sunnah in ʿIrāq and ash-Shām, the Americans are fighting you with two cards, and if they are burnt then you will find yourselves in confrontation with the jews and crusaders without proxies.

The first: a democratic civil state similar to the states of the tawāghīt in the lands of the Muslimīn,

and the second: a national state called “Islamic” similar to the kingdom of the traitor of the Harramayn and al-Salūl. A state that doesn’t frighten America, the jews and the kāfir West. Where the nusayriyyah and the religions of kufr are secure in it, and shirk and its people aren’t humiliated in it.

They prefer the civil state card for the second, and they do not resort to the second except when they have no other option, so be cautious yā people Ahlu ash-Shām...

...And our people in ash-Shām, take a lesson from what happened in the arena of 'Irāq;

{Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness}

History repeats itself, these are the saḥawāt overlooking, and it has hastened with the grace of Allāh to its death.

Yā people of ash-Shām, you are under the protection of Allāh, and He has shown you the reality of the crusaders and kāfir West, and showed you the reality of the rawāfid, and that there is no salvation or shelter for you except with Allāh.

Yā people of ash-Shām, anyone who calls for a civil state is an agent and participant with the jews and crusaders, and a new tyrant, so gather around the Mujāhidīn, for they are the only ones left for you after the Lord of the creation.

Yā people of ash-Shām, don't let the media cheat and deceive you, we are among you, so do not judge except with what you see with your eyes, and feel with your hands. I swear it is similar to the plot in Iraq, tit for tat, I swear by Allāh that it is the civil state, and the national project, and they are the saḥawāt, we know it, and know its nature. Yesterday in 'Irāq there was a Coalition and National Council, blocs and political parties, a "Jaysh Islāmiyyah", and a "Jaysh Mujāhidīn", factions and groups, and they are today showing hostility in ash-Shām with the same sponsors, supporters and financers, and even with the same names.

O you who are known as "Jaysh Mujāhidīn" and "Syria Rebels Front", and who pushed and supported them, or fought with them under the table and behind a curtain, or turned a blind eye or remained silent, even from the brigades that raise Islamic Slogans:

Who deceived you? Who implicated you to sign to fight the Mujāhidīn, and betray the Muwahidīn? What happened to you? Antagonizing the Ansār, and showing hostility to the Muhājirīn, the Muhājirīn who fled with their deen, who left their

countries, and left their families and children, and came to defend your honors, keeping their bodies before yours, and their blood before their blood. They came to them denouncing nationalism, disowning from ethnicity, and came to you as brothers in the Deen, do you reward them like this? Who deceived you? Who deceived you poor man to antagonize the soldiers of ar-Rahmān, and to be an ally and supporter to the nusayriyyah, jews and crusaders?

Listen to the precept of one who has pity on you, and a faithful advisor: Will you stand before Allāh and your opponents be the Ansār and Muhājirīn? Do you hope for the mercy of your Lord if you are engaged in the blood of the Muwahidīn Mujāhidīn? Where are you from the Book of your Lord? Where are you from the Sunnah of your Prophet sall Allāhu ‘alayhi wa sallam? Or are your eyes blinded by misconceptions, and your ears blocked by desires? Allāh subhānahu wa ta’āla says;

{And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allāh will send His wrath on him and curse him and prepare for him a painful chastisement}

And the Messenger of Allāh sall Allāhu ‘alayhi wa sallam said: “Reviling a Muslim is fusuq (disobedience to Allāh) and killing him is (tantamount to) disbelief,” and he sall Allāhu ‘alayhi wa sallam said: “The first thing of the human body to smell is the abdomen, so he who can eat nothing but good food (halāl and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, should do so.”

What will you say to your Lord if a Mujāhid attaches to your neck saying: “O Lord, ask this one why he killed me?” Will you say because he is a kāfir? I swear by Allāh we aren’t kuffār. Will you say “he is a khārijī?” I swear by Allāh we aren’t khawārij. “O Lord, ask this why he killed me?” What will you answer? Will you say to your Lord “I killed a Mujāhid Muhājir to establish a kufri civil state which I do not know what it ever means?”

Learn you poor man, learn before you fight and your elders get you implicated. Learn the difference between the civil state and the Islamic state, learn you poor man, learn who the khawārij are, and how to know the khawārij before you kill the Mujāhidīn. If you didn’t take a lesson from the Book of Allāh and the Sunnah

of the Messenger of Allāh sall Allāhu ‘alayhi wa sallam, then take a lesson from your predecessors in ‘Irāq, and ask about those who opposed the Mujāhidīn, and look. You will find all of them in three categories:

either in the belly of the earth,

or (you will find him) humiliated and enslaved by the rawāfid, ostracized from his people and nation,

or a homeless runaway who is scared every day...

...Stop the oppressor, or you will regret it.

And this is an appeal to all the Muhājirīn who didn’t join the ranks of the Islamic State in ash-Shām:

Be cautious, as the sahawāt do not differentiate between a Muhājir and another, joining the ranks of the State is better for you, and do not think that belonging to a (particular) faction will not stop their harm against you, even if they exclude you for some days, and I

don’t think they will do so, since you know that the sahawāt are hostile to the Muhājirīn in general, and their bitterest enemies are the Muhājirīn.

O soldiers of ash-Shām:

I swear by the Lord of Mohammed sall Allāhu ‘alayhi wa sallam they are the sahawāt.

I swear by the Lord of Mohammed sall Allāhu ‘alayhi wa sallam they are the sahawāt.

We have no doubt, we were expecting its emergence and did not doubt it. It is the Sunnah of Jihād since the time of Abū Bakr as-Siddīq radiy Allāhu ‘anhu to this day, but they took us by surprise and hastened to appear ahead of time, and maybe that is from the blessings of ash-Shām, which its munāfiqīn do not prevail over its believers. So beware from being soft towards it.

[The scout doesn’t lie to his people]

In this current world war, the people attributed to Islām are three groups

By ash-Shaykh ‘Abdul-Majīd Ibn Muhammad al-Munī’ rahimahullāh

The Islamic Ummah has witnessed a long period of humiliation, in which blood has been spilt, the torn-off limbs have multiplied, the injuries have increased, and the cries of the Muslimīn have risen in many lands, such as Palestine, Afghanistan, Bosnia, Chechnya, Tajikistan, Uzbekistan, Kosovo, Turkmenistan, ‘Irāq, the Philippines, Indonesia, the Arabian Peninsula and other Muslim lands. And after this humiliation and horrifying disgrace, the lions of Islām, and the lights in the darkness, stood up when they realized that the cause for this humiliation is the distance of the Muslimīn distance from Islām and from Jihād for the sake of Allāh, in accordance with the words of the truthful and believed one, (sall Allāhu ‘alayhi wa sallam): “When you conduct transactions by al-‘Īnah (a type of usury), take hold of the tails of cows, content yourself with agriculture and abandon Jihād; Allāh will cover you with a humiliation and will not remove it from you, until you return to your Dīn (to Jihād).”

So they returned to Jihād, placed their fingers on the triggers, and they began fighting the people of disbelief, stubbornness, tyranny and corruption. And so Allāh opened up for them a great victory, and their campaigns became a part of history that will never be forgotten, and their battles against the enemy became a blazing flame. Therefore, they are the lions of (important) happenings and the heroes of the milestones. Allāh guided them to the most-righteous path and the only solution to this shameful situation, and that is Jihād for the Sake of the Lord of the ‘ālamīn, for iron can only be dented by iron. And the one who said the following was truthful:

The era of subjugation taught us lessons *** With them the way becomes clear to the seeker of guidance

That if the shelter of guidance is divested of *** the horses and warriors of victory, it becomes a graveyard

And the Deen does not have a place *** If the guards and soldiers betray it

And the people are all similar, except *** when they are distinguished by sacrifice and effort.

And what other than Jihād gives strength to a foundation *** and revives and returns the rights

As for the enemy, Allāh Subhānahu Wa Ta'ālā Has informed us in His Book that he will never be pleased with us until we follow him in what he is upon of misguidance and error, no matter how much we compromise under the force of humiliation and disgrace. Allāh Ta'ālā says;

{And never will the jews nor the christians be pleased with you till you follow their way.} [Sūrah al-Baqarah: 120]

Therefore, their utmost enmity will not stop at any limit except at our entering into their religion and way. So then there is no way with them except with the sword and fighting. With them (swords and fighting), this Deen gains victory, and the lands are returned, and the Ummah is liberated from disgrace. “He (Allāh) will not remove it from you until you return to your Deen (return to Jihād).”

And in this current world war, the people attributed to Islām are three groups:

The First Category: One who supports the Deen of Allāh, working hard in fighting the enemies of the Deen. And these are the fewest in number but the greatest with Allāh in reward.

And the Second Category: A traitor to the people of Islām, one who abstains from helping them.

And the Third Category: One who is out of Islām, a murtadd from this Deen due to his helping and assisting the crusaders against the Muslimīn.

He, Ta'ālā says;

{O you who believe! Take not the jews and christians as awliyā they are but the awliyā of each other. And if any amongst you takes them as awliyā then surely he is one of them. Verily Allāh does not guide the dhālimīn.} [Sūrah al-Māi'dah: 51]

And He, Ta'ālā says;

{O you who believe! If you obey those who disbelieve, they will send you back on your heels and you will turn back as losers.} [Sūrah Āli 'Imrān: 149]

And He, Ta'ālā says;

{O you who believe! If you obey a group of those who were given the Scripture, they would render you disbelievers after you have believed.} [Sūrah Āli ‘Imrān: 100]

Shaykhul Islām Ibn Taymiyyah (rahimahullāh) said: “And if the Salaf used to call those who refused to pay the Zakāt apostates, even though they fasted, established Salāh and they didn’t fight against the Muslim Jamā’ah, then how about one who sides with the enemies of Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), fighting against the Muslimīn?”

And Shaykhul Islām Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) said: “Verily the evidences for the kufr of a Muslim if he associates partners with Allāh or joins the mushrikīn against the Muslimīn even if he doesn’t associate (partners with Allāh), are more than you can list from the Words of Allāh, the words of His Messenger (sall Allāhu ‘alayhi wa sallam) and the words of the trustworthy people of knowledge. So this issue is one which the people of knowledge are upon an absolute consensus about.”

[Wa Islāmah]

What do you think about the one who says that it is a must to look at whether the conditions have been met and the preventions of Takfīr have being removed regarding the one who has committed kufr, such as shirk or sihr, or mocking and similar to that from the nawāqid (nullifiers), until we can individually rule upon him with kufr?

By ash-Shaykh al-‘Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: What do you think about the one who says that it is a must to look at whether the conditions have been met and the preventions of Takfīr have being removed regarding the one who has committed kufr, such as shirk or sihr, or mocking and similar to that from the nawāqid (nullifiers), until we can individually rule upon him with kufr?

Answer: This is not correct, because looking into the conditions, and similar to that, is within the matters which become unclear, as for the matters of Usūl (foundations) that you mentioned in the question, shirk, sihr & mocking and similar to that, then the person who does that disbelieves with no dignity, except in the case of Ikrāh. And the Fundamental Principle and Criterion is: “Every person who has fulfilled what negates his submission to Allāh, then he is a Kāfir, except for the mukrah (one in Ikrāh)”. So make your judgement based upon this Criterion in all scenarios, as we know that submission to Allāh is nullified by two things:

1. That he submits to Allāh and to other than Allāh, and this is shirk.
2. That he does not submit to Allāh, and this is denial, arrogance and similar to that.

Regardless whether this negator was in 1 issue or more, for example:

A) Whoever worships other than Allāh because he was ignorant: Shirk is established upon him.

B) Whoever legalises alcohol because he was ignorant, and he is someone who is truly ignorant: No nullifier is established upon him.

C) Whoever legalises alcohol and he is someone who isn't truly ignorant: Denial and rejection (of the text) is established upon him.

D) Whoever interprets Tawhīd or the matters pertaining to al-Walā wal-Barā: Denial and rejection (of the text) is established upon him.

E) Whoever interprets some of the Attributes of Allāh such as the Istiwā (Allāh being above the 'Arsh), and Qadr, because of a misconception (he didn't deny or reject the text): No negater of Islām is established upon him.

And likewise with the rest of the scenarios, and Allāh (subhānahu wa ta'āla) knows best.

[Fatāwā Hāriyyah]

Speaking about America becomes lengthened so I shall speak from two angles

By ash-Shaykh al-'Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Speaking about America becomes lengthened so I shall speak from two angles:

(1) it's corruption within itself, and

(2) it's sowing of corruption upon the earth

As far as the First Angle: It's corruption from within itself.

America indeed is the head of kufr, stubborn denier of their Lord and the central base of corruption and moral decay – it is the land of shame, crime, vile filth, and evil. The shaytān has indeed nested upon it and placed his shrine in it.

Statistically, it is the most populous in whore houses, homosexuality, lesbianism, nude bars, pregnancies out of wedlock, children born out of wedlock, incest, crimes of character, television stations of moral depravation, consumption of alcohol, clubs of frivolous activities, gambling, dancing, and various forms of corruption. Here, I shall mention a small amount of the statistics that point to what I have said, while you should be aware of the fact that these statistics are old.

- It contains more than twenty million (20,000,000) sexual deviants.
- More than five thousand (5,000) children are bought and purchased there every year.
- Approximately one third (1/3) of all children born there are conceived out of wedlock (children of fornication).
- Out of every twenty people (20) in America, there is one person kidnapped.
- More than fifteen million (15,000,000) babies have been killed there due to legalized abortion.
- The city San Francisco is considered the capitol of homosexuality and they (homosexuals) represent one fourth of the voters in the city.
- There are more than one hundred million alcoholics there (100,000,000).
- The alcohol producing companies there produce of alcohol what reaches the value of twenty-four billion dollars (\$24,000,000,000).

As for the crimes there, they are too numerous to even be counted. From them:

- According to American government statistics in the year 2000, the number of crimes committed reached twenty six million in number (26,000,000).

In their statistics for the year 1999, there was the following:

- Theft occurs every fifteen (15) seconds.
- Armed robbery occurs every twenty-two (22) seconds.
- Murder occurs every thirty-four (34) seconds.
- Rape occurs every six (6) minutes.
- Assault occurs every thirty-four (34) seconds.

And what I have mentioned here is an extremely minute amount of the corruption of this kāfirah country.

So if you have come to know, O my Muslim brother, what Allāh subhānahu wa ta'āla mentioned about the people of Lūt. As the Most High said about them;

{Indeed, you approach men and obstruct the road and commit in your meetings every evil.}

And the most that has been reported regarding the corruption of the people of Lūt is what was narrated by Ibn 'Asākir with his chain on the authority of Abū Umāmah who said: "The people of Lūt had ten qualities that they were known for:

1. Playing with pigeons
2. Tossing almonds
3. Whistling
4. Backgammon
5. Blowing bubbles
6. Decorating the hair (with ornaments)
7. Dragging the waist garment
8. Group gathering in clubs
9. Homosexual conduct with men
10. Alcoholism

(If you know that) and compare between these ten with the astronomical numbers detailing the corruption of America, it will become evidently clear to you the tremendous difference (between the two nations) and that the corruption of America has multiplied above and beyond the corruption of the people of Lūt! If you know that Allāh subhānahu wa ta'āla punished the people of Lūt with a punishment that He punished none with besides them, (as) the Most High says;

{They said: “We have been sent to a people who are mujrimūn to send down upon them stones of clay. Marked in the presence of your Lord for the transgressors.}

And the Most High says;

{So when Our command came, We made the highest part of the city its lowest and rained upon them stones of layered hard clay.}

And the Most High says;

{And they had demanded from him his guests, but We obliterated their eyes, (saying): “Taste My punishment and warning.”}

And the Most High says;

{So the shriek seized them at sunrise.}

So Allāh subhānahu wa wa punished them for their evil by snatching away their sights and seizing them with the sayhah (the thunderous shriek) and making the upper most part of their land the lowermost part of it as well as raining down upon them stones from baked clay, so what do you suppose then will be the punishment that America deserves? Does the likes of this land deserve to be cried over by anyone from among the possessors of Īmān?

The Second Angle: It's sowing corruption upon the earth.

If the corruption of America was only relegated to itself it would deserve a tremendous portion of divine punishment, so how will it be whilst its corruption falls upon others besides it wherein it sows corruption upon the earth? Hence, the basis of moral corruption and deviation in many societies there is America standing behind it:

- Bangkok (the capital of sexual corruption in the world) – The American military presence was the main factor for the spread of corruption and deviation there
- The largest source of vile films in the world is Hollywood, the capitol of cinema, in America.
- The largest nation with respect to the number of pornographic stations and websites on the Internet is America.
- The largest alcohol and cigarette companies are found in America.
- The largest firearm manufacturing companies that produce weapons in which man kills others with are found in America.

As well as other causes that spread corruption and vileness in the societies As for its crimes against other humans from those not among the Muslimīn, it is abundant. Take some examples:

- They exterminated millions of Native Americans. In some statistics their numbers reach up to more than one hundred million (100,000,000), and they were the original inhabitants of America.
- They exterminated many Africans in the slave trade. Their numbers in some statistics reach up to more than two million (2,000,000).
- One night in the year 1944 during the Second World War, 334 American airplanes destroyed over 16 square miles of Tokyo by dropping napalm incendiary bombs, killing over 100 thousand people and driving out over one million (1,000,000) people. One of their major generals calmly remarked that the Japanese men women and children were burnt boiled and baked until they died. It was extremely hot to the point that water reached the boiling level and the people exploded instantaneously. During the war, more than sixty-four cities were exposed to extermination not to mention Hiroshima and Nagasaki in this type of attack. Some estimates indicate that more then four hundred thousand (400,000) people were killed in this manner.
- Between the years 1952 and 1973, the United States slaughtered, in some moderate estimates, around ten million (10,000,000) Chinese, Korean, Vietnamese, Laotian, and Cambodians.

- In the middle of 1963, the Vietnam war caused one hundred and sixty thousand (160,000) deaths and torture and mutilation of over seven hundred thousand (700,000) people and the rape of over thirty one thousand (31,000) women as well as the disembowelment of over three thousand (3,000) people while alive and four thousand (4,000) burnt to death and over forty six (46) villages attacked with chemical weapons.
- The American bombardment of Hanoi and Siagon in the Vietnamese New Year in the year 1972 which led to the casualties of more than thirty thousand (30,000) children due to the constant attacks.
- The American trained army in Guatemala killed more than one hundred and fifty thousand (150,000) peasant farmers between the years 1966-1986.

The Second Point:

And as for its crimes against the Muslims and those who ascribe to Islam it is numerous. If we wanted to go into detail we would depart from our topic (in this book). Nevertheless, we shall point out a few statistics that indicate more:

- More than one million (1,000,000) 'Irāqī children have been killed due to the bombardment of the American powers against Iraq as well as its oppressive embargo since the past ten years.
- Thousands of newborn babies in 'Irāq have been stricken with blindness due to a lack of insulin.
- The life expectancy rate of 'Irāqī men has dropped twenty years and (has dropped) eleven years for 'Irāqī women due to the American embargo and bombing.
- More than half a million (500,000) people expected to die as a result of radioactive poisoning.
- American weapons have murdered thousands of Palestinian elderly, women, and children.
- Thousands of Lebanese and Palestinian refugees have been killed in massacres that were carried out by Israel with American support.

- Between the years: 1412-1414 H, the American military killed thousands of Somalis during their invasion of Somalia.
- In the year 1419H, America launched a cruise missile attack against Sudan and Afghanistan, whereby they destroyed a Sudanese pharmacology plant and killed more than two hundred (200).
- Israel, with the full blessing of America, has killed more than seventeen thousand (17,000) people in their invasion of southern Lebanon.
- The Indonesian military has killed over one million (1,000,000) people with support from America.
- Their embargo against Afghanistan has caused the death of more than fifteen thousand (15,000) Afghānī children. This is not even mentioning the massacres the Americans have blessed in Chechnya, Bosnia, Macedonia, Kosovo, Kashmir, Philippines, Maluku Islands, Timor, and other lands of Islām.

If someone were to swear an oath that there has been no massacre of the Muslimīn in recent years or expulsion enforced upon them, or occupation of their land except that there were American hands behind it I would certainly not think that person was too far off and Allāh is the one in whom help is sought.

Lastly:

Indeed, from the bounties of Allāh that cannot be counted or enumerated is that He placed the leadership of this kāfir alliance in the hands of this oppressive country so that the path is made clear and is not made confusing to anyone who wants the truth. Certainly, its history is completely filled with oppression, filth, corruption and crime. Its black file is known to all of the people and this is what makes the truth even stronger in clarity, and to Allāh belongs all praise and thanks.

[The kufr of the one who assists America]

Democracy is a tāghūt, so for us to disbelieve in democracy we must...

By ash-Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr fakk Allāhu asrah

The Shurūt (conditions) for “Lā ilāha illAllāh”, and it is in sequence and every condition has an Āyah and Hadīth (to support it).

The First Condition: Knowledge (‘Ilm)

Allāh subhānahu wa ta’āla says;

{So know, that there is no deity worthy of worship except Allāh.} [47:19]

Muslim rahimahullāh narrated from the Hadīth of ‘Uthmān radiy Allāhu ‘anhu, “Whoever dies while he knows that there’s no deity worthy of worship except Allāh will enter Jannah.” And knowledge is the first condition, and what opposes it is ignorance (jahl) and knowledge is from the speech of the heart because the heart, according to the legal functions that relates to it, is divided into two types: some things that relate to his actions, and other things that don’t relate to actions, which is belief. So knowledge is included within the speech of the heart or what is (also) called belief (al-l’tiqād).

The Second Condition – Speech (Qawl)

Allāh subhānahu wa ta’ala says;

{Say, [O believers], “We have believed in Allāh and what has been revealed to us...”} Al-Āyaha [2:136] (to the end of Ayah)

And it’s mentioned in the Hadīth: “I have been ordered to fight the people until they testify that there’s no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and establish Salāh and give Zakāt..” Al-Hadītha (to end of the Hadīth), it is agreed upon from the Hadīth of Abī Hurayrah radiy Allāhu ‘anhu and it is the speech of the tongue meaning to pronounce the statement of Tawhīd, and what opposes pronouncing it is to leave off pronouncing (the statement of Tawhīd).

The Third Condition – Certainty (Yaqeen)

Allāh subhanahu wa ta’ala says;

{The believers are only the ones who have believed in Allah and His Messenger and then do not doubt} [49:15]

And in the Hadīth: “I testify that there’s no deity worthy of worship except Allāh, and I am His Messenger. The slave who would meet Allāh without having any doubt about these (two fundamentals) would enter Jannah.” It was narrated by Muslim from the Hadīth of Abī Hurayrah radiy Allāhu ‘anhu and it is sub-joined to the speech of the heart, in the sense that you pronounce it (i.e. The Shahādatayn) with certainty with your tongue, and that you know it (i.e. its meaning) with certainty. So whoever was skeptical or doubtful or hesitant about Tawhīd, then he is not a Muslim.

The Fourth Condition – Truthfulness (Sidq)

Allāh subhanahu wa ta’ala says;

{And Allāh testifies that the munāfiqīn are liars} [63:1]

And in the Hadīth: “Whoever dies while testifying that there’s no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, sincerely and truthful from his heart will enter Jannah.” It was narrated by Ahmad from the Hadīth of Mu’ādh radiy Allāhu ‘anhu. What opposes truthfulness is lying, so whoever said it out of dishonesty (i.e. lying and deception), his Islām is not valid, such as the munāfiqīn.

The Fifth Condition – Love (Mahabbah)

Allāh subhanahu wa ta’ala says;

{And [yet], among the people are those who take other than Allāh as equals [to Him]. They love them as they [should] love Allāh . But those who believe are stronger in love for Allāh} [2:165]

And in the Hadīth: “There are three qualities whoever has them, will taste the sweetness of Imān: To love Allāh and His Messenger (sall Allahu ‘alayhi wa sallam) more than anyone else...” al-Hadītha (to the end of the Hadīth). It is agreed upon from the Hadīth of Anas radiy Allāhu ‘anhu and what opposes love is hatred and this hatred is from the actions of the heart. This is the first condition from the actions of the heart, and what precedes it from conditions from the speech of the heart, which is Knowledge, Certainty and Truthfulness, however in reality

Truthfulness has Tafsīl (details attached to it), so at times it is sub-joined to the actions (of the heart), and sometimes it is sub-joined to the limbs (of the body), and sometimes it is sub-joined to knowledge, and the context, gathering (the texts) and splitting it up clarifies that.

So here, it's necessary to know that there's no deity worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, with truthful certain knowledge that has no doubt in it nor dishonesty, because "most likely, assumed" is called "knowledge" at times, for instance, if it is most likely assumed that the time for 'Ishā has entered, he would pray 'Ishā. However with regards to "Lā ilāha illAllāh", it's not sufficient to most likely assume. Rather, truthfulness and certainty is required, and love is the first level of the actions of the heart, and this is in a general perspective. But in specific, intention comes first, wherein he is searching and desiring for that (love of Allāh), so if he wishes for it, the love would be present with him, and love is not sub-joined to the speech of the heart. For instance, the insane person doesn't have speech (of the heart), because he doesn't know, however he has actions of the heart, he loves and hates (for the sake of Allāh), and he seeks and wishes, and this is the difference between the two. A person could know something without loving it, so the area that deals with the speech of the hearts differs from the area that deals with the actions of the heart.

The Sixth Condition – Compliance (Inqiyād)

Allāh subhanahu wa ta'ala says;

{Indeed they, when it was said to them, "There is no deity but Allah ,” were arrogant} [37:35]

And in the Hadīth: "No one who has an atom's weight of pride will enter Jannah." It was narrated by Muslim from the Hadīth of Ibn Mas'ūd radiy Allāhu 'anhu and what opposes compliance is arrogance. So it is stipulated upon the one who has fulfilled the previous Shurūt (conditions) to not be arrogant, because the arrogant one is not a Muslim, for verily the arrogant one does not act upon Tawhīd, nor establish Salāh nor comply (to what Allāh ordered). And here, we intended two conditions, which are Acceptance (Qubūl) and Compliance (Inqiyād), so the one who is arrogant rejects with his knowledge, and what opposes acceptance is rejection, and what opposes compliance is abandonment. Therefore, it is

stipulated for whoever says “Lā ilāha illAllāh” that he’s accepting (Allāh’s command) in compliance.

The Seventh Condition – Sincerity (Ikhlas)

And sincerity here means to abandon shirk as Allāh subhananhu wa ta’ala says;

{So invoke Allah , [being] sincere to Him in Deen} [40:14]

And in the Hadīth: “Verily, Allāh has made the Hellfire harām for whoever says that there is no deity worthy of worship except Allāh, seeking by that the pleasure of Allāh”, it’s agreed upon from the Hadīth of ‘Itbān radiy Allahu ‘anhu.

The Eighth Condition – Disbelief in the tāghūt (kufr bit-tāghūt)

Allāh subhanahu wa ta’ala says;

{So whoever disbelieves in the tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it.} [2:256]

And it’s mentioned in the Hadīth: “Whoever professes that there is no deity worthy of worship except Allāh, and disbelieves in what is worshipped besides Allāh, his property and blood become inviolable.” It was narrated by Muslim from the Hadīth of Abī Mālik al-Ashja’ī from his father. So a person can say “Lā ilāha illAllāh” and this statement through knowledge, truthfulness, certainty, abandoning shirk, compliance and acceptance, with love and seeking that (the Love of Allah), however he doesn’t disbelieve in the tāghūt, then this person is not called a Muslim. And kufr bit-tāghūt consists of five things:

١. Believing in the falsehood of worshiping the tāghūt
٢. Abandoning it
٣. Hating the tāghūt and having animosity to it.

These are pertaining to the tāghūt and we have two things pertaining to the people of the tāghūt:

٤. Hating the people of the tāghūt
٥. Making Takfīr upon the people of the tāghūt.

For instance, democracy is a tāghūt, so for us to disbelieve in democracy we must first believe in the falsehood of democracy, and this is the speech of the heart, then abandoning it, then hating it and wishing for its removal and showing

animosity to it, and this is the actions of the heart, then hating the people of democracy, then performing Takfīr upon them. Similar to democracy is secularism, because the Ism (Label) of the tāghūt is referred too theories, systems, doctrines, inanimate things, individuals, the man and woman, and (also) nationalism, ba'thism, communism, the man-made courts, and the heads of the jews and christians who adhere to the corrupted books that they altered, and their elders and leaders, so these are all Tawāghīt. The general masses among the jews and christians are Kuffār, because the tāghūt is the one who adorns shirk. And this shows that the kuffār are divided into two types:

١. Tawāghīt, and they are their Leaders.
٢. Kuffār, and they are the rest.

So the jews and christians are kuffār according to Ijmā', and our statement the jews and christians, and those who follow the corrupted books, we don't intend by that the understanding of our opponents, or a confinement which shows that there are jews who are following the corrupted (version) of the Tawrāt, and others following the non-corrupted (version), and likewise with the christians, but rather this confinement is to display their reality.

Therefore, the Essence of Islām is: Submission to Allāh through Tawhīd, abandoning shirk, and compliance to Him through obedience, and that he submits to Tawhīd through knowledge, certainty, truthfulness, love, acceptance, compliance, freeing himself from shirk, professing that by his tongue, and disbelieving and rejecting the Tāghūt. So whoever has fulfilled these matters, then he has fulfilled the Essence of Islām. Someone might say, we still have (to mention) Salāh, Zakāt etc...? We say that this is included under the topic of compliance.

[Sharh Kitāb al-Haqā'iq Fī-Tawhīd]

Did Mursī disbelieve in the tāghūt?

A dialogue between ash-Shaykh Sulaymān Ibn Nāsir al-‘Alwān fakk Allāhu asrahu and a student

Shaykh: Do you make Takfīr upon whomever judges by the tāghūt? I’m asking you now...

Student: [Unclear Audio]

Shaykh: Okay, if he disbelieves in the tāghūt, does Mursī disbelieve in the tāghūt? Does Mursī disbelieve in the tāghūt or not?

Student: He doesn’t disbelieve [in the tāghūt] my Shaykh, he doesn’t disbelieve [in the tāghūt]...

Shaykh: That’s enough, how do you elect someone who doesn’t disbelieve in the tāghūt, then what did they do? They scattered when he took authority, and they killed the Muslimīn in the Masājīd, something the jews didn’t do that they even killed people in the Masājīd, and that was in the Masjid where there were brothers, they killed them, the jews didn’t even do this. Mursī as soon as he took authority, he killed the brothers in Sinai...

Student: Fourteen of them, he held them to be executed.

Shaykh: And the rest, they imprisoned. So we must affirm the aspect of Īmān before [diving further into it]. He gives victory to the tāghūt, and he is also a believer in the tāghūt, he says “we are democrats, we respect all religions, there’s no difference between a Muslim and a kāfir according to me”, he says “There’s religious freedom [Muslim or kāfir] in the constitution”, these are all clear nullifiers [of Islām] ya’nī.

Student: Shaykh they shun and become uncomfortable [regarding Takfīr], there was one of the well known Scholars this morning, I asked him, ‘Do you make takfīr upon Mursī?’ He said, ‘I’m silent, I’m not getting into that,’ and I asked for proof from the Qur’ān and Sunnah and he gave an example from his intellect, and he’s someone who they go around passing his Fatwā everywhere, so Shaykh can you touch on this because they place conditions.

Shaykh: Even the conditions, may Allāh preserve you, even if they placed conditions, the main issue is belief in Allāh and disbelief in the tāghūt. If this person gains power by being elected, will he then disassociate from whoever believes in the tāghūt or not? Because we know that kufr bit-tāghūt is a condition from the conditions of lā ilāha illAllāh, and as he [the Prophet sall Allāhu ‘alayhi wa sallam] said in the Hadīth of Mālik Ibn al-Ashja’ī from his father, that the Prophet sall Allāhu ‘alayhi wa sallam said: “Whoever says lā ilāha illAllāh and disbelieves in what is worshipped besides Allāh...[till the end of the Hadīth that then the blood and wealth is protected with kufr bit-tāghūt].”

And that is why Shaykh Muhammad Ibn ‘Abdul-Wahhāb commented upon this and said, “And [this Hadīth] is the greatest of what shows the meaning of lā ilāha illAllāh. So he did not make the utterance of it a protection of one’s blood and wealth, not even knowing its meaning with its utterance, not even affirming it, and not even if he doesn’t call upon anyone besides Allāh with no partners onto Him, rather his blood and wealth won’t be protected until he adds onto that the disbelief of what is worshipped besides Allāh, so if he has doubts or withholds [from disbelieving in the tāghūt], his blood or wealth won’t be protected. So what a great and magnificent issue is this, and what an obvious statement and clear-cut proof against the disputer,” this is his exact words.

Student: But they say the most important thing is the unity of Egypt, unity of Egypt, unity of Egypt, everything they say is because of this [to prevent bloodshed] and the problem is many people talk about the unity of Egypt and not having a civil war. So the most important thing is the unity of Egypt, and the problem is, not just any person says this, rather it is said by [influential people].

Shaykh: If a person knows the truth and adheres to the truth and explains what appears to him from the truth to the people, it is necessary to teach the people, the Tawhīd and ‘Aqīdah and kufr bit-tāghūt, and not stepping down on the matters of Tawhīd. Moreover, even if right now, Mursī is elected and gains victory, will these people [who he killed and imprisoned] return back to Mursī for his judgement from his loyalty to the christians and his belief in the tāghūt, and putting the Muslimīn and the kāfirīn on the same level, and expulsion of the efforts from the people of Tawhīd, and will they be judged for instance on some of the nullifiers [of Islām] that are present such as interfaith and union with other

religions or will they leave [the judgement on them]? Then when you have a person who is truthful in applying the Sharī'ah, he would disbelieve in the tāghūt and say, "I am entering to grant victory to the believers, if I rule [the country], I will completely rule by the Sharī'ah, and if I was given the opportunity to be appointed to rule [the country], I would disbelieve in the Tāghūt," but this is not present!

Student: He says if you say this word alone a war would ignite in Egypt and killings, just because of this word alone...

Shaykh: OK, the Prophet sall Allāhu 'alayhi wa sallam divided his people, the Prophet sall Allāhu 'alayhi wa sallam fought his people, he divided all the people. The Prophet sall Allāhu 'alayhi wa sallam came to the kuffār of Quraysh and said to them while they were sitting near the Ka'bah, he said: "Listen to me, O Quraysh! By the One in Whose hand is the soul of Muhammad, I have brought slaughter," it was narrated by Imām Ahmad in his Musnad from the Hadīth of 'Abdillāh Ibn 'Amr ibn al-'Ās.

Student: [someone] Interrupted and wanted to ask about al-Tawā'if al-Mumtani'ah.

Shaykh: The problem amongst the people, may Allāh preserve you, is that they don't differentiate between a kāfir aslī, they see a difference between a kāfir aslī and a kāfir murtadd. So the person who says lā ilāha illAllāh, even if he came with nullifiers of Islām, they do not get all worked up and show zeal [towards his kufr] the way they get worked up [towards the kufr] of the kāfir aslī, while the group "Ikhwān al-Muslimīn" by nature do not see the difference between the two to begin with. They see that the conditions are being applied, while 'Umar used to take from them the Jizyah. The first Khutbah that was given by the Muftī of al-Azhar in the presence of Mursī, the first Khutbah he gave which is present and in public, was advising Mursī of the necessity to respect the coptics and deal with them the way 'Umar would deal with them. 'Umar took from them the Jizyah, he [Mursī] did not take from them the Jizyah, 'Umar stroke them with humiliation and lowliness, unlike today, they have domination and influence and cause corruption on Earth.

The issue of bringing about the Sharī'ah or ruling by the Sharī'ah through the process of voting, is this considered a Nullifier which takes one outside the fold of Islām?

By ash-Shaykh al-'Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: The issue of bringing about the Sharī'ah or ruling by the Sharī'ah through the process of voting, is this considered a Nullifier which takes one outside the fold of Islām? And what if he said: "I know for a fact or I am fairly certain that the majority will vote in favor "For" (the Sharī'ah)."

Answer: Yes (it's a Nullifier), and this is the rule of the people which is called "democracy", we declare our innocence in Allāh from it, and from every Tāghūt, and even if he said that all the people – not only the majority – will vote for it (i.e. Sharī'ah), it is still invalid, and this is not the rule of Allāh, rather it is the rule of the people. For undoubtedly they did not rule by it because Allāh has obligated or legislated it, rather they ruled by it because the people wanted it, and if someone else wanted it, he would go ahead with it. So the deviations of those who affiliate themselves to the "Islamic" parties in this matter are numerous, and all you need to ponder over are the Ahādīth regarding the khawārij, and how they were ruled by leaving Islām, and they were ordered to be killed, and they were rebuked severely despite their great acts of worship, and their exaltation of Islām and the Sharī'ah and their good intentions, so what is the reason for that? It is because they took a manhaj from their own intellect, not the Manhaj of the Prophet sall Allāhu 'alayhi wa sallam and his Companions. So how about these (people) who do not have such (great) acts of worship and exaltation of the Sharī'ah which was present among those (i.e. khawārij), and they (i.e. those who try bring the Sharī'ah through the means of voting) have almost fell into every form of kufr, so will their good intentions intercede for them? And the discussion regarding this is lengthy, and Allāhul musta'ān.

Question: There are some who say that entering parliaments is not kufr to begin with, because he could enter (parliament) without indulging in any kind of kufr?

Answer: That is impossible, because parliament is a legislative gathering, and

affiliating himself to it makes him a legislator besides Allāh, just as he (must) take an oath to respect the constitution, so how could he enter (parliament) without indulging in any kind of kufr?

[Fatāwā Hāriyyah]

What is the meaning of His saying; {They wish to go for judgement (in their disputes...)}

Signed by the Shuyūkh:

‘Abdullāh Ibn al-Qa’ūd

‘Abdur-Razzāq al-‘Afīfī

‘Abdul-‘Azīz Ibn Bāz

Rahimahumullāh

Question: What is the general meaning of the tāghūt? We would also like to know the interpretation of Ibn Kathīr concerning the Āyah mentioned in Sūrah an-Nisā;

{Have you not seen those who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the tāghūt while they have been ordered to reject it. But shaytān wishes to lead them far astray.}

We would like to know two things:

Firstly: What is the general meaning of the tāghūt? Is what is said by Ibn Kathīr: “The tāghūt of every people are those whom they refer to in judgment beside Allāh,” included in this meaning? Does the word tāghūt comprise rulers and those who refer to them in judgment when they do not judge according to the Shar’ (Law) of Allāh according to the interpretation of Ibn Kathīr?

Secondly: What is the meaning of His saying;

{They wish to go for judgement (in their disputes...)}

Some of them said that the “wish” here is a hidden act that nobody knows.

Therefore, we cannot judge with kufr for whoever goes for judgment (outside the Shar’ of Allāh) except after realizing his inner intention which is inconceivable.

Others said that the “wish” here means an explicit doing derived from the Hadīth of the Prophet (sall Allāhu ‘alayhi wa sallam) that means content and continuity in seeking judgment in this way. Which one is true?

Answer: Firstly, the general meaning of tāghūt is what is worshipped instead of Allāh. This ‘Ibādah may be by Salāh, Sawm (Fast), vowing, resorting for removing

harm or bringing benefit, referring to him in judgment instead of the Qur'ān and Sunnah or any other thing that should be dedicated to Allāh Alone. The tāghūt in the Āyah means all what is referred to for judgment besides the Qur'ān and Sunnah including man-made laws, systems, inherited customs and habits or what is thought by chieftains, leaders and soothsayers.

Therefore, we know that systems made to be referred to for judgment are included in the meaning of tāghūt. Those who are worshipped besides Allāh, though they were not satisfied with that, as Prophets and righteous people will be excluded from the meaning of tāghūt. The tāghūt is whoever calls and incites people to do so from among the jinn and mankind.

Secondly, what is meant by “wish” in the saying of Allāh (subhānahu wa ta'āla);

{They wish to go for judgement (in their disputes) to the tāghūt...}

Is what is accompanied by signs and indications that prove the intention. This is affirmed by the next Ayah;

{And when it is said to them: “Come to what Allāh has sent down and to the Messenger, you see the hypocrites turn away from you with aversion.}

This is also affirmed by the cause behind the revelation of the Āyah that was mentioned by Ibn Kathīr and others in interpreting this Āyah. Continuity in doing anything means approval. Thus, these things remove the problematic saying that “wish” is a hidden meaning that cannot be judged except after knowing the intention of the doer, which is inconceivable.

May Allāh grant us success. May the Salāh and Salām be upon our Prophet Muhammad, his family, and Companions.

(Al-Iftā)

Regarding those present day rulers who have usurped the rule over the Muslim lands

By ash-Shaykh ‘Abdul-Majid Ibn Muhammad al-Muni’ rahimahullah

It is from the ‘Aqeedah of Ahlus-Sunnah wal-Jama’ah that they consider it an obligation to support and obey the Imam of the Muslimin; to pray the Jum’ah and the daily congregational Salah in the Masajid behind him and to fight Jihad with him if he is a good-doer or even a sinner. Never will these obligations be left if the Imam of the Muslimin commits sins; rather the Imam deserves obedience as the advice said by Prophet sall Allahu ‘alayhi wa sallam, “The Deen is nasihah.” They asked, ‘To whom?’ He said, ‘To Allah, His Book, His Messenger, to the leaders of the Muslimin and their general masses.’

Removal of the Imam if he falls temporarily in kufr:

Ahlu-Sunnah wal-Jama’ah never convene any contract for the office of Imamah with a kafir. Even if the Muslim Imam temporarily falls in kufr, obedience to him is halted and it is obliged upon the Muslimin to declare Jihad against him and replace him with a just Imam implementing Shari’ah if they have the capability to do so. If they do not have the capability, then they are obliged to prepare themselves as best as they can in that respect; this is because of the Shari’ah principle,

‘Whatever necessitates the wajib (obligatory matters) is in itself wajib (obligatory).’

And in a Hadith recorded in Saheeh al-Bukhari and Muslim narrated by ‘Ubadah Ibn as-Samit who said, “The Prophet called us and took a pledge from us to ready service and obedience in what was pleasing to us and in what was unpleasant for us, in what was difficult for us and in what was easy for us, and to give freely of what we had been given and he said we should not challenge those in authority over us unless you see kufr manifest and you have proof of it from Allah.”

The Present Rulers:

Regarding those present day rulers who have usurped the rule over the Muslim lands, those who feign their Islam; in reality these governments have fallen into

kufri from all angles and have performed many of the negations of Islam. Some of which are as follows;

Firstly: They legislate and make laws in competition with Allah subhanahu wa ta'ala without any permission from Him. Allah subhanahu wa ta'ala says;

{Are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?} [Yusuf 12:39]

Secondly: They obey those who make national and international laws and obey these kufri legislation; making them the supporters of the shirk. For example, their following of the rules and regulations emanating from the united nations which contradict the orders of the Islamic Shari'ah; in fact Allah subhanahu wa ta'ala has declared war against such actions. He subhanahu says;

{What, have they partners, who have established for them some way without the permission of Allah?} [Ash-Shura 42:21]

And Allah subhanahu wa ta'ala says;

{Indeed, those who turned back after guidance had become clear to them – shaytan enticed them and prolonged hope for them. That is because they said to those who disliked what Allah sent down, “We will obey you in part of the matter.” And Allah knows what they conceal.} [Muhammad 47:25-26]

Thirdly: They rule and judge by other than what Allah subhanahu wa ta'ala has revealed and Allah subhanahu wa ta'ala says;

{And whosesoever does not rule and judge by what Allah has revealed, those are the disbelievers.} [Al-Ma'idah 5:44]

And Allah subhanahu wa ta'ala says;

{But no, by your Lord, they can have no Iman, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with full conviction.} [An-Nisa 4:65]

Fourthly: They ally themselves with the kuffar from the jews, the christians and the mushrikin. They not only ally with them, but work to protect and support them, preventing anyone from even calling such people disbelievers; convening

agreements and contracts that they will offer them military support by themselves, their speeches and their wealth. Allah subhanahu wa ta'ala says;

{And whosoever allies with them (the kuffar) is one of them.} [Al-Ma'idah 5:44]

And Allah subhanahu wa ta'ala says;

{Have you not considered those who practice hypocrisy, saying to their brothers who have disbelieved among the people of the Scripture, "If you are expelled, we will surely leave with you, and we will not obey, in regard to you, anyone – ever; and if you are fought, we will surely aid you." But Allah testifies that they are liars.} [Al-Hashr 59:11]

Such are those treacherous rulers who fight and seek out the sincere Mujahidin and Muwahhidin, imprisoning them, utilising all manners of expense and equipment such that they can show their servitude to their masters the jews and christians – and May Allah give them what they deserve.

They also demonstrate their complete devotion and love towards the christians and the mushrikin; whereas Allah subhanahu wa ta'ala says;

{You will not find any people who believe in Allah and the Last Day, loving those who oppose Allah and His Messenger, even though they were their fathers or their sons, or their brothers, or their kin.} [Al-Mujadilah 58:22]

Fifthly: They permit the Haram (forbidden) matters by giving permits to banks, for example, which allow riba (interest) when Allah says;

{Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their deeds; and Allah does not guide the disbelieving people.} [At-Tawbah 9:37]

Sixth: They mock the Deen of Islam by giving permits to those who laugh at and mock the Ayat of the Qur'an. They legislate laws which make it easy for the television and other media channels to show and permit actors, actresses, comedians to mock the Deen of Islam. Allah says;

{And if you ask them, they will surely say, “We were only conversing and playing.” Say, “Is it Allah and His verses and His Messenger that you were mocking?” Make no excuse; you have disbelieved after your belief.} [At-Tawbah 9:65-66]

These six points are only some of the points which nullify the Islam of those who claim authority over the Muslim lands in this day and age; we have not included any more for brevity.

[The ‘Aqeedah of the Taifah Mansurah]

Can we call it an Islamic government or a kāfir one?

Signed by the Shuyūkh:

‘Abdullāh Ibn al-Qa’ūd

‘Abdur-Razzāq al-‘Afīfī

‘Abdul-‘Azīz Ibn Bāz

Rahimahumullāh

Question: It may have come to your knowledge that our government is a secular one that does not pay attention to Deen. It governs the country with a constitution prepared by both ‘Muslimīn’ and christians. The question is: Can we call it an Islamic government or a kāfir one?

Answer: If such a government rules according to something other than what is revealed by Allāh, then it is not an Islamic government.

May Allāh grant us success. May the Salāh and Salām be upon our Prophet Muhammad, his family, and Companions.

[Al-Iftā]

Is ruling by other than what Allāh has revealed from the clear and apparent issues or unclear issues?

Answered by ash-Shaykh al-‘Allāmah’ Alī Ibn Khudayr al-Khudayr fakk Allāhu asrah

Question: Is ruling by other than what Allāh has revealed from the clear and apparent issues or unclear issues?

Answer: Ruling by other than what Allāh has revealed is from the clear and apparent issues because the issue deals with major shirk. (The issue of) The Lawgiver is a clear matter which deals with shirk, and passing a judgement is a clear issue which deals with shirk. (Undoubtedly), Legislation is a clear and apparent issue dealing with (major) shirk.

The more they fight Islam, the more Islam intensifies. The more they try to turn off the brightness of Islam, the more it flares. When they leave Islam alone, it spreads and it extends. For them, it is a lose lose situation.

By al-'Alim al-'Abid Ahmad Jibril hafidhahullah

Stay firm. Do not back down on your belief. Do not change. Do not compromise. Do not mellow. Do not delude. Do not waver. The victory of the flag of la ilaha illAllah Muhammadar-Rasulullah flying high above is a victory no doubt, but the ultimate victory is to die steadfast on the truth of Tawheed.

Look at the People of the Trench, the people of the Ukhdood .The blind man who was the helper and the friend of the king believed and Allah gave him his eyesight back. He believed in Tawheed, he was killed. The young boy who believed, he was killed. The priest who taught him, he was killed. The boy speaking the truth after they failed to kill him by the will of Allah, he said you will be able to kill me if you take an arrow out of my backpack and say in the name of the Lord of this young boy. He was killed and he was on the Tawheed, and the masses who believed in them were also killed. That was a victory. When the blind man was killed on Tawheed, that is considered a victory. When the priest was killed on Tawheed, that was a victory. When the boy was killed on Tawheed, that was a victory. When the trenches were dug, the fire was blazing and they threw the people in it, that was a victory to them.

When the mother with her baby stood before the fire and they took one after another and then they got to her last nursing infant and she became hesitant, the nursing infant spoke by the will of Allah the golden words that we need today. He said, "Mother be patient, you are on the truth." Everyone believed. They were minutes into Islam and they were minutes into Tawheed, not a single one returned as a disbeliever. They knew that this boy was not killed except by the will of Allah, the One and only One Allah. The Yaqeen manifested into their hearts, that even the blazing fire before their eyes did not waver their faith. We are not minutes into Islam, we are born generation after generation, we have had Tawheed and a lot of time for Tawheed to sink deep in our hearts, but did we let these meanings sink into our hearts?

When Allah mentioned the story of the People of the Ukhdood, He said;

{Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Jahannam, and they will have the punishment of the burning Fire.} (Suratul-Buruj: 10)

Those killed were believers and the killers were the disbelievers, but we do not know that they were doomed on this earth. The killers lived on, we do not know that they were ever doomed on this earth. Of course in the Akhirah Allah said if they did not repent;

{...will have the torment of Jahannam...}

But in this earth, it seemed and it appeared that they are victorious. My point of that is what Ibnul Qayyim Rahimahullah said, “remaining steadfast on the true Tawheed and dying on it is the ultimate form of victory.”

The flag of Islam is hovering high above on our lands, that is another form of victory, but the ultimate form is when a person dies on la ilaha illAllah Muhammadar-Rasulullah.

The Verse I mentioned early on which I will conclude with:

{And We wished to do a favor to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors. (Suratul-Qasas: 5)}

Look at the conclusion of that Verse;

{And to establish them in the land and We let Fir’awn and Haman and their hosts receive from them that which they feared. (Suratul-Qasas: 6)}

Allah said and We will show Fir’awn and Haman and their soldiers what they feared. Allah will bring to reality what they feared. What did Fir’awn fear? What do all the Fir’awns fear? The victory of Islam and the demise of tyranny and their thrones. Fir’awn feared the Tawheed that a young boy in bani Isra’eel is going to bring, therefore we ask Allah subhanahu wa ta’ala to show the junior and senior Fir’awns of today that which He showed the Fir’awn of Musa.

When the oppression reaches its peak, and it has.

When the war is on the Deen of Allah, and it is.

When the oppressed have no one to turn to but Allah, and we do not have anyone to turn to but Allah, and Allah is more than sufficient, we do not say it as minimising it, Allah is more than sufficient.

Then that is when Allah intervenes. That is the meaning of the last verse in Surah Yusuf;

{(They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are mujrimun.} (Surah Yusuf: 110)

When the Messengers give up hope, they think that they were denied, that is the end of it and that they lost, that is when the victory of Allah comes upon them. This is an Ummah that gets sick, but does not die. This is an Ummah that dozes off at times but does not sleep, not since it awoke fourteen centuries ago. If it was destined to die, it would have died with much worse calamities, but it is guided by Allah subhanahu wa ta'ala and He is alive and He never dies. The more they fight Islam, the more Islam intensifies. The more they try to turn off the brightness of Islam, the more it flares. When they leave Islam alone, it spreads and it extends. For them, it is a lose lose situation. Allah is watchful over those who deter. Allah is independent of those who desert. The wrath of Allah will never be turned away from those oppressors. Victory of Allah hovers above the believers waiting for the word of "Be" from Allah, and it is done. So do not occupy yourself with the timing of the victory, but rather occupy yourself with implementing

{Ya'budunana la yushrikuna bi ahay'a (that they should worship Me and do not associate anything (in worship) with Me).}

[Only path to victory]

Woe to the one whose knowledge causes him to have these characteristics

By al-Hāfidh Ibn Rajab al-Hanbalī rahimahullāh

Know that craving after status and position inevitably causes great harm before its attainment due to the striving necessary to attain it, and also afterwards due to the person's strong desire to hold onto it which produces injustice, haughtiness and other evils. Abū Bakr al-Ājurī, who was one of the wise Scholars and teachers at the start of the fourth century, wrote a treatise about the manners and the sentiments of the Scholars and it is one of the best works on this topic. One who studies it will know from it the way of the Scholars of the Salaf, and will know the innovated ways contrary to their way.

So he describes the evil scholar at length, from this description is that, "He has become infatuated with love of this world, and with praise, honor and position with the people of this world. He uses knowledge as an adornment just as a beautiful woman adorns herself with jewelry for this world, but he does not adorn his knowledge with action upon it." He then mentions a lengthy speech and then says, "So these characteristics and their like predominate in the heart of one who does not benefit from knowledge, so whilst he carries these attributes his soul will come to have love of status and position – so that he loves to sit with kings and the sons of this world. Then he loves to share in their opulent lifestyle, sharing their lavish attire, their comfortable transport, servants, fine clothing, delicate bedding and delicious food. He will love that people throng to his door, that his saying is listened to, and that he is obeyed – and he can only attain the latter by becoming a judge (qādī) – so he seeks to become one. Then he is unable to attain it except at the expense of his deen, so he debases himself to the rulers and their helpers, serving them himself and giving them his wealth as a tribute. He remains silent when he sees their evil actions after entering their palaces and homes. Then on top of this he may praise their evil actions and declare them good due to some false interpretation in order to raise his position with them.

So when he has accustomed himself to doing this over a long period of time and falsehood has taken root in him – then they appoint him to the position of judge (qādī) and in so doing slaughter him without a knife." (Alluding to the saying of the Prophet, sall Allāhu 'alayhi wa sallam, "He who is appointed as a judge has

been killed without a knife,” Reported by Ahmad, Abū Dāwūd, and at-Tirmidhī who declared it hasan.)

Then they have bestowed such a favor upon him that he is obliged and has to show his gratitude to them – so he takes great pains to make sure that he does not anger them and cause them to remove him from his position. But he has no concern about whether he angers his Lord, subhānahu wa ta’āla, so he misappropriates the wealth of orphans, widows, the poor and the needy, and wealth bequested as waqf (endowment) for those fighting Jihād and the nobles of Makkah and al-Madīnah, and wealth which is supposed to be of benefit to all the Muslimīn – but instead he uses it to satisfy his clerk, chamberlain and servant. So he eats that which is harām and feeds with that which is harām and increases that which is a proof against him. So woe to the one whose knowledge causes him to have these characteristics.

The Prophet, sall Allāhu ‘alayhi wa sallam, used to say, “Allāhumma, I seek Your refuge from knowledge which does not benefit; from a heart which does not fear; from a soul which is never satisfied; and from a supplication which is not heard.” (Reported by Ahmad, Abū Dāwūd and others)

And he, sall Allāhu ‘alayhi wa sallam, used to say, “Allāhumma, I ask you for beneficial knowledge, and I seek Your refuge from knowledge which does not benefit.” (Reported with this wording by al-Ājurri and Ibn Hibbān.)

That was said by Imām Abū Bakr al-Ājurri, rahimahullāhu ta’āla, who lived at the end of the fourth century and corruption increased and multiplied greatly since his time – and lā hawla wa lā quwwata illā billāh.

From the subtle afflictions caused by love of status is seeking after and aspiring positions of authority – this is something whose reality is hidden and obscure. It is not understood except by those who have knowledge of Allāh, those who love Him and who are at enmity with those ignorant ones from His creation who desire to compete with Him with regard to His Lordship and Divinity and right to worship, despite their despicability and the contemptible position they have before Allāh and in the eyes of His chosen servants who have knowledge of Him. It is just as al-Hasan (al-Basri), rahimahullāh, said about them, “Even if the hooves of mules clatter for them and riding beasts strut for them, yet still the humiliation

of sin rests upon their necks. Allāh has refused except that He will humiliate those who are disobedient to Him.”

(Evils of craving wealth and status)

Victory only comes after succeeding in the trials

By ash-Shaykh al-Mufassir Ibn Kathīr al-Dimashqī rahimahullāh

Allāh says;

{Or do you think that you will enter Paradise, before you are tested and tried just like the nations that came before you?}

This is why Allāh says;

{...without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments...}

Meaning: illnesses, pain, disasters and hardships. Ibn Mas'ūd, Ibn 'Abbās, Abul-Āliyah, Mujāhid, Sa'īd Ibn Jubayr, Murrāh al-Hamdānī, al-Hasan, Qatādah, ad-Dahhāk, ar-Rabī', as-Suddī and Muqātil Ibn Hayyan said that, "al-Ba'sa" means poverty. Ibn Abbas said that, "ad-Darra" means ailments.

{and were so shaken, for fear of the enemy, and were tested, and put to a tremendous trial.}

It was reported on the authority of Khabbāb (may Allāh be pleased with him) who said, "We complained to the Messenger of Allāh sall Allāhu 'alayhi wa sallam while he was reclining on a cloak of his in the shade of the Ka'bah. We said, "Will you not seek help for us? Will you not supplicate for us?" He said, "Indeed, from those who came before you, a man would be taken and a hole would be dug for him in the ground and he would be placed inside. Then a saw would be brought and placed on his head and he would be sawed in half. And he would be raked with iron combs beneath his flesh and bones, but that would not turn him back from his deen. By Allāh, this matter will be completed, to the point that a rider will travel from Sana'a to Hadramawt not fearing anyone other than Allāh and a wolf after his sheep, but you are being hasty." [Reported by al-Bukhārī]

Allāh (subhānahu wa ta'āla) also says;

{Alif-Lām-Mīm. Do the people think that they will be left alone because they say: "We believe," and will not be tested? And We indeed tested those who were before them. And Allāh will certainly make (it) known (the truth of) those who are

true, and will certainly make (it) known (the falsehood of) those who are liars.}
(29:1-3)

The Companions experienced tremendous trials during the battle of al-Ahzāb.
Allāh (subhānahu wa ta'āla) said;

{When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harboring doubts about Allāh. There, the believers were tried and shaken with a mighty shaking. And when the hypocrites and those in whose hearts is a disease said: "Allāh and His Messenger promised us nothing but delusion."} (33:10-12)

When Heraclius asked Abū Sufyān, "Did you fight him?" He said, "Yes." Heraclius said, "What was the outcome of the fighting between you?" Abū Sufyān said, "Sometimes we lose and sometimes he loses." He said, "Such is the case with Prophets, they are tested, but the final victory is theirs."

The Statement of Allāh (subhānahu wa ta'āla);

{...without (such) (trials) as came to those who passed away before you...}

Meaning, their way of life. Similarly, Allāh (subhānahu wa ta'āla) says;

{Then We destroyed men stronger (in power) than these, and the example of the ancients has passed away (before them).} (43: 8)

And;

{...were so shaken that even the Messenger and those who believed along with him said, "When (will come) the help of Allāh."}

They pleaded (to Allāh) for victory against their enemies and invoked Him for aid and deliverance from their hardships and trials. Allāh (subhānahu wa ta'āla) says;

{Yes. Certainly, the help of Allāh is near.}

And He (subhānahu wa ta'āla) says;

{Verily, along with every hardship is relief. Verily, along with every hardship is relief.} (94:5-6)

So just as there is hardship, its equal of relief will soon arrive. This is why Allāh (subhānahu wa ta'āla) says;

{Yes. Certainly, the Help of Allāh is near.}

[Tafsir Ibn Kathir (abridged)]

It is not permissible for Muslimin to resemble them in anything

By Shaykhul Islam Ibn Taymiyyah rahimahullah

[Shaykhul Islam rahimahullah was asked about a Muslim who prepares food like the christians do for New Year's, or other times like the Feast of the Baptism, Christmas, Lentil Thursday, or the Sabbath of "light", and about one who sells something to them for their celebrations – is it permissible for Muslimin to do so or not? He answered:]

All praise is due to Allah.

Regarding their celebrations, it is not permissible for Muslimin to resemble them in anything: not in their food, their clothing, their bathing, their lighting of candles, the abandoning of one's work or worship, or otherwise. It not permissible to prepare a meal or give gifts, nor to sell that which assists them in doing any of that, nor to allow children or others to play games specific to these celebrations, nor to dress up [for them]. Overall, Muslimin must not give special consideration to [kafir] celebrations at all. Rather, those days of festivity should be – to the Muslim Muslimin just like any other day.

A Muslim's intentionally giving consideration to one of these days [by doing something special without actually intending to celebrate the occasion itself] was disliked by groups of the Salaf and the Khalaf. As for his specifically doing anything of what was mentioned above [in celebration of the occasion], then there is no dispute about it amongst the Scholars. Rather, some Scholars considered that whoever does such things has committed kufr, since doing so involves holding the religious activities of kufr with esteem. Others have said that whoever slaughters a ram on a day of their celebrations, it is as if he slaughtered a pig. 'Abdullah Ibn 'Amr Ibn al-'As said, 'Whoever lives in the lands of the non-Arabs, celebrates their New Year's and festivals, and resembles them until he dies upon such, he will be

resurrected with them on the Day of Resurrection.’ More than one of the Salaf said about the Saying of Allah;

{Those who do not bear witness to falsehood} (Al-Furqan: 72)

That it refers to the celebrations of the kuffar. If such is the case of merely witnessing them, then what about participating in them by doing that which is specific to them? It was reported from the Prophet sall Allahu ‘alayhi wa sallam that he said, ‘Whoever resembles a people, then he is from them,’ (Reported by Ahmad from Ibn ‘Umar) and in another wording, ‘He is not from us, the one who resembles other than us,’ (Reported by at-Tirmidhi from ‘Abdullah Ibn ‘Amr Ibn al-‘As) and it is a ‘jayyid’ Hadith.

So if this is said of resembling them, even if only in customs, then what about resembling them in something more obvious than that? The majority of Aimmah disliked – whether to the point of tahrim or just that of a lesser degree – eating what was slaughtered for their celebrations or their religious offerings, as they grouped that with what is dedicated to other than Allah or what is sacrificed on an altar. Likewise, they forbade supporting them in their celebrations by giving them gifts or selling things to them [for that occasion]. They said that it is not permissible for the Muslimin to sell the christians anything that benefits

their celebration: not meat, not blood, not a garment, not giving them a ride, and not supporting them in anything of their religion. That is because doing so is to give esteem to their shirk and to help them commit kufr. The authorities should forbid the Muslimin from doing this, as Allah tabaraka wa ta’ala says;

{Assist one another upon duty and piety, and do not assist one another upon sin and transgression} (Al-Ma’idah: 2)

Furthermore, just as it is not allowed for the Muslim to help them drink wine, whether by pressing grapes for them or otherwise, then what about helping them uphold their rites of kufr? And if he himself is not allowed to help them do that – then what if he himself is the one doing it? And Allah knows best.

(Majmu' al-Fatawa)

Is there a difference between whoever does not regard a kāfir as such is himself a kāfir and the idea that whoever does not regard the mushrikīn as kuffār is himself a kāfir?

By ash-Shaykh al-‘Allāmah Nāsir Ibn ‘Abdul-Karīm al-‘Aql hafidhahullāh

Question: Is there a difference between whoever does not regard a kāfir as such is himself a kāfir and the idea that whoever does not regard the mushrikīn as kuffār is himself a kāfir?

Answer: There is undoubtedly a difference, because most of those who speak of the one who does not regard the kāfir as such are referring to one who is a kāfir according to their own judgement, whilst others may differ with them concerning their judgement. As for those who do not regard the mushrik as a kāfir, this is an issue that is undoubtedly clear, because the mushrikīn are undoubtedly kuffār, as are the munāfiqīn whose nifāq Allāh made known, although we cannot know who exactly is a munāfiq. This also applies to the jews and christians, and everyone who does not bear witness that lā ilāha illAllāh and that Muhammad is the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) – he is a kāfir and whoever does not describe him as such is in principle also a kāfir, but this matter requires the regular procedure to establish what exactly he is saying and what he knows, and whether he is ignorant or not, and so on.

[Sharh at-Tahāwiyyah (67/15)]

Removal of doubts surrounding ahlul-Hali wal-'Aqd

By ash-Shaykh Abū 'Abdur-Rahmān al-Lībī hafidhahullāh

The Scholars have differed regarding the criterion of the ahlul-Hali wal-'Aqd and the views regarding the ahlul-Hal wa al-'Aqd conflict, however we will limit them to four views, thereafter we would clarify which is the preponderant opinion among them:

1. The Consensus of the ahlul-Hali wa al-'Aqd
2. A specific number of them, with difference on the number among them
3. The majority of the ahlul-Hali wa al-'Aqd
4. The people of strength and power

The first view: The Khilāfah is not valid except with the consensus of the ahlul-Hali wal-'Aqd.

This view is invalid by Ijmā' (consensus) for three reasons:

As for Ijmā', al-'Allāmah ash-Shawkānī (rahimahullāh) has said: "And it is not from the conditions of the validity of al-Imāmah that everyone who is suitable to give the Bay'ah to give it... For this is rejected by the consensus of the Muslimīn – the first among them and their last, their predecessors and the ones to come." End Quote (1)

As for the reasons, they are three reasons:

١. Because it is a burden that cannot be borne

٢. Because it necessitates losing the purpose of the Khilāfah for which the Bay'ah is a route to. Stipulating Ijmā' (consensus) leads to something forbidden which is "not establishing the purpose of al-Imāmah". So this view is a route to what is forbidden. Imām Ibn Juzay (rahimahullāh) said: "The path to what is forbidden is forbidden." (2)

٣. Because no text has reached us that implies it.

Imām Ibn Hazm (rahimahullāh) has clarified these reasons and said: "As for those who said: Indeed, al-Imāmah is not valid except with the pledge of the virtuous of the Ummah in all parts of the lands, this is falsehood. Because it is a burden (3) that cannot be borne and something that is not in the capability – and how great it is as a hardship! And Allāh, the Most High, does not burden a soul except to its capability. And He, the Most High says; [meaning of Aayah]

{He has not placed upon you in the Deen any hardship.}

It necessitates the loss of the interests of the Muslimīn before a part from the hundred parts of the virtuous people of this land all agree. So this corrupt view is invalid. And even if it was possible, it would not be necessary since it is a claim with no evidence." End Quote (4)

Al-Imām al-Juwaynī (rahimahullāh) said: "From what is certain is that Ijmā' is not a condition in the conclusion of al-Imāmah according to Ijmā' ... And what supports that is our knowledge by necessity that the purpose of appointing an Imām is to

preserve the limits (5) and what is forbidden in Islām and giving priority to the priorities of Islām. The majority of critical matters are not ones that can be subject to delays and not ones that can be lingered on. And if it is delayed in looking into it, that would have indeed brought about a shortcoming that cannot be made up for, which would be along with an aggravating craze that cannot be remedied. So it is clear from the set-up of al-Imāmah the impossibility of stipulating Ijmā' in pledging allegiance for its establishment." End Quote (6)

So this view is invalid because it contradicts the purpose of al-Imāmah.

The Second View: Stipulating a [specified] number [of people] (7)

And those who selected this view differed amongst themselves regarding the number. They say that the Bay'ah is enough with:

One: because a contract is correct with one person,

Two: because according to a view it is the minimum of what is considered plural [in Arabic],

Three: because it is a Jamā'ah which is not permissible to differ with,

Four: because that is the highest number of witnesses that may be required for testifying,

Forty: like the Jumu'ah prayer according to ash-Shāfi'ī (rahimahullāh)

This view is invalid, because the explanations for these numbers are all invalid due to two reasons:

١. Because there is no text that provides proof for the number, so taking hold of a certain figure with no text is being despotic.

٢. Because there is no similarity at all between the analogies that they have mentioned and no connection to it with al-Imāmah.

Imām al-Juwaynī (rahimahullāh) mentioned these two points and said: “These views have no origin in the issue of al-Imāmah... And these routes are from the weakest paths of resemblance. And they are the lowest measuring techniques in the Sharī’ah. And I do not view that I should decide based on it, in things which are doubtful, or more likely, or which has more than one possibility with none of it more befitting than the other. Then what are the assumptions with regards to al-Imāmah? And if a follower followed up the numbers that are considered in different places of the Sharī’ah, a comparative point that is far-off wouldn’t be missed (8)... Thereafter there is no definite evidence regarding a specific number and so no number is more befitting than the other. And there is no reason to rule ascertaining a certain number. And if there is no evidence over any number, then a [specific] number wouldn’t be established.” End Quote (9)

And the Qādī of Shām Shaykhul Islām Badrud-Deen Ibn Jamā’ah (rahimahullāh) said: “A specific number is not stipulated in those who give the Bay’ah, on the contrary it is upon those who can be present when it is being given.” End Quote (10)

The third View: The Bay’ah is not valid except with the majority of the ahlul-Hali wal-Aqd.

Some stipulated that for al-Imāmah to be valid, the majority of the ahlul-Hali wal-‘Aqd should pledge allegiance. And here, the mixing and clashing [of views] has increased, so be precise with me O dear reader, because the matter is simple and easy upon one who refrains from desires and searches for the truth. Our dispute with those who take this view is regarding the Bay’ah being a condition for validity of the Khilāfah. As for the attainment of the Khilāfah with the majority, then this is correct. As for making the Bay’ah of the majority a condition for the validity of al-Imāmah, it is a false view because of the following:

١. Because there is no text that provide proof for stipulating that.

٢. And stipulating it may necessitate the loss of the purpose of al-Imāmah, for which the Bay’ah is made a path to.

٣. And stipulating it necessitates the invalidity of the Khilāfah of ‘Alī Ibn Abī Tālib (radiy Allāhu ‘anhu) – the validity of which, is agreed upon.

As for it not being backed by any text, this is something that is not disputed. As for the possibility that it would lead to loss of the purpose of al-Imāmah: That is because the agreement of the majority may be a very hard thing, like we have mentioned from Ibn Hazm (rahimahullāh) who is certain that stipulating Ijmā’ is a burden that cannot be borne. Likewise, stipulating the agreement of the majority – also could be a burden that may not be borne, and so it is invalid like stipulating the Ijmā’ due to the same reason coinciding here. Ibn Hazm said: “Stipulating Ijmā’ is false. Because it is a burden that cannot be borne and something that is not in the capability– and how great it is as a hardship! And Allāh, the Most High, doesn’t burden a soul except to its capability. And He, the Most High says; [meaning of Āyah]

{He has not placed upon you in the Deen any hardship.}

It necessitates the loss of the interests of the Muslimīn before a part from the hundred parts of the virtuous people of this land all agree. So this corrupt view is invalid. And even if it was possible, it would not be necessary since it is a claim with no evidence.” End Quote

And what supports the falseness of stipulating the pledge from the majority is our knowledge based on necessity that the purpose of appointing the Imām is for the preservation of the limits and what is forbidden in Islām, and giving priority to the priorities of Islām, and the majority of critical matters are not ones that can be subject to delays or can be subjected to lingering on. (11) As for it necessitating the invalidity of the Khilāfah of ‘Alī Ibn Abī Tālib (radiy Allāhu ‘anhu) then that is because we know that the majority of the ahlul-Hali wal-‘Aqd did not pledge allegiance to ‘Alī (radiy Allāhu ‘anhu). Shaykhul Islām (Ibn Taymiyyah rahimahullāh) said: “Many of the Sahābah did not pledge allegiance to ‘Alī, like ‘Abdullāh Ibn ‘Umar and the likes of him. And the people with regards to ‘Alī were of three types: A type that fought alongside him, a type that fought against him, and a type that did not fight him nor fought alongside him (radiy Allāhu ‘anhum).” (12) End Quote

Thereafter he mentions the measure of this amount [of people who didn’t pledge] by saying: “As for ‘Alī, from when he became the Khalīfah, almost half of the Muslimīn ranging from the earliest Muhājirīn and Ansār and others besides them – stayed away from giving the Bay’ah to him. From them are those who stayed without fighting alongside him nor fought against him like Usāmah Ibn Zayd, Ibn ‘Umar and Muhammad bin Maslamah. And from them were those who fought him. Thereafter many of those who pledged allegiance to him retracted from that: from among them were those who made Takfeer upon ‘Alī and made his blood permissible, and from them were those who went to Mu’āwiyah, like ‘Aqīl his brother, and others like him (radiy Allāhu ‘anhum).” End Quote (13)

And I see that some cite the saying of Shaykhul Islām and don't understand its meaning – it is this saying: “And he only became an Imām [i.e. Abū Bakr (may Allāh be pleased with him)] (14) due to the Bay'ah of the majority of the Sahābah who were the people of power and strength. And due to this it didn't matter that Sa'd Ibn 'Ubadah (may Allāh be pleased with him) refrained from giving it. Because that doesn't diminish anything from the purpose of the appointment. For indeed, the purpose is to attain the capability and authority by which the interests of al-Imāmah can be attained. And that has indeed been attained by the agreement of the majority upon that (radiy Allāhu 'anhum).” End Quote (15)

Some took this statement and said that the condition for the validity of the Bay'ah is for it to be from the majority of ahlul-Hali wal-'Aqd. Shaykhul Islām (rahimahullāh) did not say this, on the contrary his saying is clear. Ibn Taymiyyah was talking from the point of demonstration and not identifying the origin. And he was talking about a specific incident and that was the Khilāfah of Abū Bakr as-Siddīq (radiy Allāhu 'anhu). And this Khilāfah has attained the purpose of al-Imāmah in it by means of the pledge of allegiance of the majority. So was it valid because the purpose of al-Imāmah was attained or because it was the Bay'ah of the majority? The answer is clear in the text itself when Ibn Taymiyyah said: “For indeed, the purpose is to attain the capability and authority by which the interests of al-Imāmah can be attained. And that [i.e. the purpose of al-Imāmah] has indeed been attained by the agreement of the majority upon that.”

Thereafter Ibn Taymiyyah has explained this in a position where he was establishing the origin and not in a place of demonstration, He said: “[The decisive factor is in] the agreement of the people of strength in a way that it is enabled with them to execute the aims of al-Imāmah, even if the leaders of strength is a small number, and the rest of them are in agreement to what they decide, al-Imāmah is attained by the Bay'ah by them [i.e. the few people of strength] to him. And this is what is correct which is what the Ahlus-Sunnah are upon. And this is the view of the leading Scholars.” End Quote (16)

From what has preceded, [it has been established that] stipulating the Bay'ah from the majority is invalid. On the contrary, if the majority of the ahlul-Hali wal-'Aqd did not have any strength with them to carry out the responsibilities of al-Imāmah, the Bay'ah would not be binding even with them.

The fourth view: it is stipulated that the ahlul-Hali wal-'Aqd should possess strength and power.

The companions of this view stipulate attainment of strength and power by the Imām for the validity of the Bay'ah. This is whether it is attained by way of Ijmā' of the ahlul-Hali wal-'Aqd –like in the case of 'Uthmān – or by the majority – as in the case of Abū Bakr as-Siddīq – or by the Bay'ah of some – like in the case of the Bay'ah to 'Alī Ibn Abī Tālib (radiy Allāhu 'anhum). So the decisive factor is attaining the purpose of al-Imāmah and even if that happened with the Bay'ah of one man who is obeyed, it would suffice. Shaykhul Islām said: “In their view [i.e. the Ahlus-Sunnah] al-Imāmah is confirmed by the agreement of the people of strength upon it. And a man does not become an Imām except with the people of strength agreeing upon him for it, by whose obedience to him leads to the attainment of the purpose of al-Imāmah. This is because the purpose of al-Imāmah is only attained by capability and authority. And if he is pledged allegiance to with a Bay'ah by which the capability and authority is achieved, then he becomes the Imām.” End Quote (17)

And he said: “Whoever says that a person becomes an Imām with the agreement of one or two or four, and these were not people who possessed capability and strength, then he is mistaken.” End Quote. (18)

So by way of understanding the opposite we arrive at: “Whoever says that a person becomes an Imām with the agreement of one or two or four, and they were people who possessed capability and strength then he is not mistaken.” And this understanding has been mentioned by some Scholars. Al-Imām an-Nawawī

(rahimahullāh) said: “Even if ahlul-Hali wal-‘Aqd was connected to only one person who is obeyed, his Bay’ah is sufficient for al-Imāmah to be concluded.”
End Quote (19)

And al-Qalqashandī (rahimahullāh) said: “The eighth – And it is the most correct according to our Shāfi’ī Scholars – may Allāh be pleased with them – : That it is concluded by whom it is easy to attend when the Bay’ah is given, from amongst the Scholars and leaders and all types of people who are characterized with the characteristics of witnesses even if ahlul-Hali wal-‘Aqd was connected to one person who is obeyed, it is sufficient.” End Quote (20)

And al-Imām al-Juwaynī (rahimahullāh) said: “If one man pledges allegiance – who is notable and has many followers and supporters, who is obeyed by his people – And if his Bay’ah results in what we have pointed to, al-Imāmah is concluded.”
End Quote (21)

Al-‘Allāmah Muhammad al-Amīn ash-Shanqītī (rahimahullāh) said in al-Adwā al-Bayān: “And what is implied by what ash-Shaykh Taqī ad-Deen Abul-‘Abbās Ibn Taymiyyah said in [al-Minhaj] is that, it is only concluded by the Bay’ah by those whose allegiance, its authority is strengthened, and he is capable of executing the Ahkām (22) of al-Imāmah by it. This is because one who has no power over that is like any other individual from the people and is not an Imam.” End Quote (23)

This view is the preponderant view and the reason for that is – the decisive factor for us is the attainment of the purpose. And the purpose is establishing the Deen of Allāh, commanding good and forbidding evil. The purpose is not for so-and-so from the ahlul-Hali wal-‘Aqd to be pleased!

[Pearls in Fiqh of Khilafah]

– Footnotes –

1. See as-Sail al-Jarrār (p941) – Paraphrased by the author to limit to what would suffice.

2. See Taqrīb al-Wusūl f Ilm al-Usūl (p174-175)

3 In original arabic text it is تكليف من أَلنه – whereas in the reference copies we have seen – تكليف أَلنه – as we have brought. The meaning changes only slightly. The first means because it is from the burdens, whereas the latter means, because it is a burden.

4. See al-Fasl fī al-Milal wa an-Nihal (v4-p129) – paraphrased to limit to what would suffice.

5. al-Hawzah can be translated as : property or specific to Hawzat al-Islām which means the limits and what is forbidden in Islam. And so Hifdh al-Hawzah can be translated to protecting the rule/kingdom, however we have chosen to translate it to the latter based on Imām al-Juwaynī’s statement.

6. See al-Qhiyāsī ghiyās al-Umam fī at-Tiyās adh-Dhulm (p67-68)

7. Phrases in [] added for clarification by translator.

8. i.e. something would always be found that can be taken as point of comparison even if it is a very weak point of comparison.

9. See See al-Qhiyāsī (p69-70) dotted section omitted in original arabic work. The word in [] is an addition by the author for clarity.

10. See Tahrīr al-Ahkām fī Tadbīr ahl al-Islām (p53)

11. See quote of Imām al-Juwaynī

12. See Minhaj as-Sunnah an-Nabawiyyah (v1 – p 535)

13. See Minhaj as-Sunnah an-Nabawiyyah (v8 – p316)

14. Added by author for clarity.

15. See Minhaj as-Sunnah an-Nabawiyyah (v1 – p 530)
16. See Minhaj as-Sunnah an-Nabawiyyah (v8 – p 356)
17. See Minhaj as-Sunnah an-Nabawiyyah (v8 – p 356) – This is a continuation of what Ibn Taymiyyah said in the previous quote. Ibn Taymiyyah continues saying, “on the contrary” ... The [] section is an addition by the author for clarification.
18. See Minhaj as-Sunnah an-Nabawiyyah (v 1– p 531)
19. See rawadha at-Talibīn wa ‘Umdat al-Muftīn (v10-p43)
20. See ma’āthir al-Ināfah fī ma’alim al-Khilāfah (v1-p44)
21. See al-Qhiyāsī qhiyaas al-Umam fī at-Tiyās adh-Dhulm (p71-72)
22. i.e. the duties of the Khilāfah.
23. See Adwā al-Bayān (v1-p23)

And it has come down to you in the Book that if you hear the Āyāt of Allāh denied [by the kāfirīn] and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them

By ash-Shaykh Sulaymān Āl ash-Shaykh rahimahullāh

Allāh subhānahu wa ta'āla says;

{And it has come down to you in the Book that if you hear the Āyāt of Allāh denied [by the kāfirīn] and ridiculed, do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed Allāh will gather the hypocrites and disbelievers in Hell all together} [An-Nisā': 140]

The meaning of the Āyah is apparent. It means that if a man hears the Āyāt of Allāh being denied and mocked and sits with the kāfir mockers without being coerced, without forbidding them, and without getting up and leaving until they change the subject, then he is a kāfir like them even if he does not do the same as them, because his remaining with them entails approval of kufr. And approval of kufr is kufr.

[Ad-Durar as-Saniyyah]

How we have kufr bit-tāghūt is divided into three (general categories)

By ash-Shaykh al-‘Allāmah ‘Alī Ibn Khudayr al-Khudayr fakk Allāhu asrah

How we have kufr bit-tāghūt is divided into three (general categories):

1. Kufr bi-jins at-tāghūt (disbelief in the general types of tāghūt) by the heart. And that is to hate it with your heart, to wish for it to be removed, and to have hostility to it with the heart. The ruling on this is that it is necessary in every situation, even in ikrāh (compulsion)

2. Kufr bi-jins at-tāghūt with the tongue. And that is to make clear that the tāghūt is a kāfir and/or that it is bātil and that those who worship it are kuffār. Allāh ta‘āla says;

{Say: Yā ayyuhal-kāfirūn. I do not worship what you worship...}

(meaning) Say it by your tongue. And when Ibrāhīm (‘alayhis-salām) and those with him said to their people;

{Verily, we are free from you and whatever you worship besides Allāh}

And the proof that it is not obligatory with inability is;

{And fear Allāh to the best of your ability}

With the condition that this inability is real.

3. Kufr bit-tāghūt with the hand. And that means destroying it and removing it and this is obligatory according to ability and the proof is that Rasūlullāh sall Allāhu ‘alayhi wa sallam removed the idols at the opening of Makkah and sent others to remove them.

[Sharh of Usul al-Thalathah]

What are the (different) types of lands? And what is its criterion?

By ash-Shaykh al-‘Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: What are the (different) types of lands? And what is its criterion?

Answer: The lands, as it is well known, are three:

- Land of Islām (دار الإسلام): Which is what is ruled by the Sharī’ah.
- Land that has a Covenant (دار عهد): Which is the land of kufr if there is a covenant between them and the Muslimīn, such as Makkah after the Treaty of al-Hudaybiyyah.
- Land of war (دار حرب): Which is the land of kufr that doesn’t have a covenant between them and the Muslimīn.

And Ibn Taymiyyah rahimahullāh has some statements in “al-Māridīniyyah” regarding the coupled land (الدار المركبة), which is the land that has Muslimīn and kuffār in it, and neither do the Laws of Islām or kufr have authority over it. So these and those are dealt accordingly, and it is not given a single ruling, this is the general principle.

As for the current reality, then each land is looked at accordingly, because the affairs today have become mixed up. You will find the lands with regards to their rulings as being all lands of kufr, but with regards to specific (areas) it differs, so from it is dārul-kufr and from it is dārul-Islām, and most of it, or many from it, are from the darul-murakkabah. But as for a land that is darul-‘ahd in our times, then it does not exist, and this issue is lengthy, and Allāh knows best.

[Fatāwā Hāriyyah]

What is the process of establishing the Hujjah? And who is the one that establishes it?

By ash-Shaykh al-'Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: What is the process of establishing the Hujjah? And who is the one that establishes it? I want a detailed explanation for that.

Answer: The issue of establishing the Hujjah, and who establishes it, and how to establish it, and what pertains to that, differs depending upon the issues in the following aspects:

١. What pertains to the Asl (foundation) of the Deen, and it is Tawhīd & (leaving) shirk, so whoever opposes it is a kāfir, whether the Hujjah has been applied or not. However, we do not rule upon him by killing in this world, nor judge him to be in the hellfire in the hereafter, except whoever the Hujjah has been applied upon, and the Hujjah in the Usool (Foundations) of the Deen is only having the Message reach him. So whoever has Islām or the Qur'ān reach him, or he hears about the Prophet sall Allāhu'alayhi wa sallam and similar to this, then the Hujjah has been applied upon him, whether it reached him from a Muslim or a kāfir, or he is able to seek knowledge about Islām but refuses to do so. Then they are kuffār in the Dunyā and the Hereafter, and there are no conditions that need to be stipulated upon them regarding establishing the Hujjah to begin with. Thereupon the grave worshippers in the lands of the Muslimīn are kuffār in the Dunyā and the Hereafter, even if one of them was more ignorant than his family's donkey, because the Hujjah has reached them, which is Islām, and they have the Qur'ān, however Allāh subhānahu wa ta'āla has set a seal upon their hearts, so

they cannot comprehend, wAllāhul Musta'ān. And it has been narrated in the Sahīh from Abī Hurayrah radiy Allāhu 'anhu that the Prophet sall Allāhu 'alayhi wa sallam said, "By Him in Whose hand is the life of Muhammad, he who amongst the community of jews or christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire."

So from here, we find that the majority of those who are in our time have the Hujjah established upon them in the Foundations of the Deen, either they've heard about Islām, and this is sufficient, or they are able to require knowledge about it but they opposed that, and the Hujjah has been established upon both of these parties, and Allāh subhānahu wa ta'āla knows best.

٧. What pertains to the Clear Ordainments of Islām, such as the obligation of the four Pillars, and the prohibition of zinā, khamr and similar to that from the Mutawātir (widespread) matters. So in this case, a person who is not able to acquire knowledge is excused in it, such as the one who recently entered into Islām, or was raised far away from the lands of Islām, so if he perfects the Asl of the Deen (Tawhīd & abandoning shirk), however he rejected the obligation of Salāh or legalised alcohol for example, and he is someone who is truly ignorant of this, then he does not become a kāfir except if the Hujjah has been established upon him, and the Hujjah in this situation is showing the proofs of the issue. So whoever has been shown the proofs, then he has the Hujjah established upon him, even if the one showing the proofs is from the general masses of the Muslimīn and isn't from the students of knowledge, because these issues are clear and widespread.

٣. What pertains to the unclear matters and other than that, because it differs depending on the time, place and people, and the issue is disputable. Shaykhul Islām Ibn Taymiyyah rahimahullāh said to a group among the Jahmiyyah al-Halūliyyah (i.e. those who believe Allāh is everywhere), “If I were to say what you said, I would disbelieve, however I do not see you as disbelievers because of your ignorance,” or as he stated in al-Istighāthah and the Aimmah of the Da’wah an-Najdiyyah differed with him on this. But the point here is that these Jahmiyyah would say, “Allāh is everywhere,” so Shaykhul Islām rahimahullāh viewed that it was because of their ignorance pertaining to this matter, and that the Hujjah hasn’t been applied upon them because of their strong misconception and what they were raised upon, and the Aimmah of the Da’wah an-Najdiyyah differed with him as I mentioned. The Tahqīq (fixed statement) in the matter is that it returns back to one matter, which is denial. So whoever sees that interpretation in these issues results in its reality towards denial, or he argues with them and sees that they deny the text, then they disbelieve, and whoever sees that they don’t deny the text, rather they affirm it, even if they distorted it from its true meaning, then they do not disbelieve.

This is the summarised statement in the issue even though it might require further breaking down than this, and Allāh subhānahu wa ta’āla knows best.

So you will find establishing the Hujjah in the three categories differs:

– The foundations of the Deen: Merely being shown or hearing (about Islām) only, even if it was from a kāfir.

– The clear matters: Solely being shown the proofs in the matter, from any Muslim.

– The unclear matters: It requires removing the misconception, and this cannot be done by just anyone.

(Fatāwā Hāriyyah)

The judge-maker (i.e. umpire/referee) in the sport games is a judge who rules by other than what Allāh (subhānahu wa ta'āla) has revealed

By ash-Shaykh al-'Allāmah Nāsir Ibn Hamad al-Fahd fakk Allāhu asrah

Question: The games and the rules that are in it, is it included within ruling by other than what Allāh has revealed? And if that was the case, then what is the ruling on those who work in it, engage in it and approve of it, and likewise the judges?

Answer: The fundamental principle is that anyone who judges between two parties, even [between] children in calligraphy writing ("Khutūt" – he judges whose handwriting is better) and archery, then he is a judge as it was determined by the Sahābah, and it was mentioned by the Scholars such as Shaykhul-Islām the Aimmah ad-Da'wah (an-Najdiyyah). So it is not permissible for any judge to make a judgement except by the Judgement of Allāh (subhānahu wa ta'āla) and His Messenger (sall Allāhu 'alayhi wa sallam) and refer back to the words of Shaykhul-Islām (rahimahullāh) in "al-Fatāwā" in the last volume, and in the explanation of the Hadīth of Abī Dharr in as-Siyāsah ash-Shar'iyyah, for he affirms this command, and he mentioned it from the Sahābah, and it is what the Texts have alluded towards.

So if this is affirmed, then know that the judge-maker (i.e. umpire/referee) in the sport games is a judge who rules by other than what Allāh (subhānahu wa ta'āla) has revealed. He rules by the laws of Fifa, may Allāh curse them, and from the examples of that is that if a player intentionally hits another player, then the ruling in the Sharī'ah is Qisās, but as for the ruling according to them, then it is the

“Red Card”, and ruling by other than what Allāh (subhānahu wa ta’āla) has revealed is kufr, and this is from the matters wherein the Good has become munkar, and the munkar has become Good. And Allāhul-musta’ān.

[Fatāwā al-Hāriyyah]

The meaning of al-Jihād

By ash-Shaykh al-‘Allāmah ‘Abdullāh ‘Azzām rahimahullāh

Al-Jihād Linguistically:

It is taken from Juhud – Yajhadu – Juhdan. So initially al-Juhd is with dammah or fathhah which is al-was’ (strength) or at-tāqah (power), and it is said: al-Juhd (with dammah) is al-was’ (strength) or at-Taaqah (power), and al-jahd (with fathhah) is al-mushaqqah (hardship). Al-jahd (with fathhah) issued as al-ghāyah (i.e. taking to limits);

{They swore by Allāh their strongest (Jahda) oaths (i.e. took it to limits)} 5:53

Which means to complete and to end their promise. So al-juhd and al-Jihād linguistically is to sacrifice to ones utmost according to a person’s ability with strength, in order to obtain the beloved or to avert the hated. See Lisānul-‘Arab and al-Qāmūsul-Muheet.

Al-Jihād legally in Sharī’ah:

The four mathāib have agreed that al-Jihād is al-Qitāl (fighting) and to help there in (i.e. in Qitāl). To you is the definition of the four mathāib:

1. Al-Hanafiyyah:

It says in Fath al-Qadeer by Ibn Humām 5/187: “Al-Jihād: calling the kuffār to the Deen of truth and to fight them if they do not accept.” Al-Kāsānī said in al-Badā’i’, 9/4299: “To sacrifice ones strength and energy in fighting in the path of Allāh ‘Azza wa Jal with ones life, property and the tongue and whatever besides that.”

2. Al-Mālikiyyah:

For a Muslim to fight against a kāfir who is not under a covenant, to raise the word of Allāh, or if he (kāfir) is in his presence (in order to attack him), or upon his (kāfir) entering his land. (Hāshiya al-‘Adawi/as-Sa’īdi 2/2 and ash-Sharh as-Sagheer/Aqrab al-Masālik by ad-Dardeer 2/267)

3. Ash-Shāfi’iyyah:

Al-Bājawarī said, “Al-Jihād means: al-Qitāl in the path of Allah”, al-Baajawari /Ibnul-Qāsim 2/261. Ibn Hajr said in al-Fath 6/2, “...and legally (it means) sacrificial striving in fighting the kuffār.”

4. Al-Hanabilah:

“To Fight the kuffār.” See Matālibulin-Nahi 2/497. “Al-Jihād is al-Qitāl and to sacrifice all strength in it to raise the Word of Allāh,” see ‘Umdatul-Fiqh p.166, and Muntahal-Irādāt 1/302.

The Conclusive Statement:

Whenever the word “Jihād” is spoken then undoubtedly it means al-Qitāl, and the phrase “Fī Sabīl lillāh” (in the path of Allāh) is spoken then it means al-Jihād.

Ibn Rushd said in his Muqaddamāt 1/369: “...and Jihād of the sword: to fight the mushrikīn for the (the sake of) Deen. So whoever tires himself for the sake of Allāh, he strove in the path of Allāh. Except that when ‘Jihād fī sabīl lillāh’ is said, then it cannot be applied (to everything) in general except striving against the kuffār with the sword until they enter Islām, or pay the Jizyah with willing submission and they are under humiliation “

Ibn Hajr said in Fath al-Bārī 6/29: “...and by the phrase fī sabīl lillāh, Jihād is implied.”

The issue of referring for judgement to the Sharī'ah of Allāh is connected to Tawhīd, discussing this issue is not the matter of blowing a minor issue out of proportion, as may be claimed by some of those who think that talking a great deal about referring for judgement to the Sharī'ah of Allāh is something which has arisen from political circumstances and the situation of the Islamic movements, and that these movements have taken this issue as a slogan to oppose the rulers and take a stand against deviation and westernization. On the contrary, it is a fundamental issue which is based on proof

By Dr. 'Abdur-Rahmān Ibn Sālih al-Mahmūd hafidhahullāh

Shaykh Muhammad Ibn Ibrāhīm (rahimahullāh) said in a paper entitled Tahkīm al-Qawānīn (referring to man-made laws for judgment): "Allāh states that those who do not make the Messenger (sall Allāhu 'alayhi wa sallam) judge in all disputes between them do not have Īmān. This statement is confirmed by the repeated use of the negative (No...they can have no Iman...) and by the use of an oath (by your Lord). Allāh (subhānahu wa ta'āla) says;

{But no, by your Lord, they can have no Īmān, until they make you (Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept with full submission.} 4:65

But it is not sufficient for them merely to have no resistance in themselves, as Allāh (subhānahu wa ta'āla) says;

{...and find in themselves no resistance against your decisions...}

They must also be content and happy with that, and be free of any reservations or objections. These two factors are also not enough, until submission (taslīm) is added to them which means total acceptance of and submission to the rulings of the Prophet (sall Allāhu 'alayhi wa sallam) that is free from any attachment of the soul to the disputed matter, and they submit to this true ruling in the most complete manner Hence this is emphasized by the use of the verbal noun – taslīm – translated here as "with full submission", to show that acceptance is not enough in this case, it must be absolute submission."

Shaykh 'Abdul-'Azīz Ibn Bāz said: "What is meant is that it is essential to devote worship to Allāh alone (Tawhīd), and to disassociate oneself from the worship of anyone else and from the worshippers of anyone else. It is essential to believe

that shirk is false, and it is essential upon all His slaves, jinn and men alike, to devote their worship to Allāh alone and to fulfill the duty of this Tawhīd by referring for judgement to the Sharī'ah of Allāh. Allāh is the Judge (Al-Hākim), and part of Tawhīd is to believe in that. He is the Judge in this world through His Sharī'ah and in the Hereafter He Himself will pass Judgement, as He (subhānahu wa ta'āla) says;

{...the Hukm is only for Allāh...} 6:57

{...so the Hukm is only with Allāh, the Most High, the Greatest.} 40:12

{And in whatsoever you differ, the Hukm thereof is with Allāh...} 42:10."

Elsewhere Shaykh Ibn Bāz says: "With regard to the testimony that Muhammad is the Messenger of Allāh, many people do not understand it properly, and they refer for judgement to man-made laws and turn away from the Sharī'ah of Allāh. They do not care about that, either because of ignorance or because of negligence. The testimony that Muhammad is the Messenger of Allāh (sall Allāhu 'alayhi wa sallam) implies believing in the Messenger of Allāh (sall Allāhu 'alayhi wa sallam), obeying his commands, avoiding that which he has forbidden, and believing in what he has told us. Allāh can not be worshipped except in accordance with the Sharī'ah which he (sall Allāhu 'alayhi wa sallam) brought, as Allāh (subhānahu wa ta'āla) says;

{Say: If you really love Allāh, then follow me, Allāh will love you and forgive you your sins...} 3:31

{...and whatsoever he forbids you, abstain...} 59:7

What is obligatory upon all Muslimīn and upon the two races (jinn and men) is to worship Allāh alone (Tawhīd) and to refer for judgement to His Prophet Muhammad (sall Allāhu 'alayhi wa sallam), as Allāh (subhānahu wa ta'āla) says;

{But no, by your Lord, they can have no Īmān, until they make you judge in all disputes between them...} 4:65."

Shaykh Ibn Bāz clearly states: "Total enslavement ('ubūdiyyah) to Allāh alone, disavowal of the worship of the tāghūt and referring to Him for judgement are among the implications of the testimony that lā ilāha illAllāh, wahdahu lā sharīka lahu wa anna Muhammad 'abduhu wa rasūluhu. Allāh (subhānahu wa ta'āla) is

the Lord and Ilāh of man. He is the One Who created them, and He is the One Who commands them and forbids them, Who gives them life and death, Who brings them to account and rewards or punishes them. He is the One Who deserves to be worshipped, to the exclusion of all others. Allāh (subhānahu wa ta'āla) says;

{...undoubtedly, His is the Creation and Commandment...} 7:54

Just as Allāh is the only Creator, so too He is the Only One to issue commands, and His Command must be obeyed. Allāh tells us that the jews took their rabbis as lords instead of Allāh..."

The issue of referring for judgement to the Sharī'ah of Allāh is connected to Tawhīd, and it is implied by the Shahādatayn as explained by the Shaykh (rahimahullāh). This is a summary of what some of the Scholars have said concerning this matter. From this it is clear that the connection between this matter and 'Aqīdah is something that is agreed upon, and that it is one of the obvious issues. With regard to the details of what is implied by this, this is what we will discuss in the following chapters, in shā Allāh.

What is important here is to realize that discussing this issue is not the matter of blowing a minor issue out of proportion, as may be claimed by some of those who think that talking a great deal about referring for judgement to the Sharī'ah of Allāh is something which has arisen from political circumstances and the situation of the Islamic movements, and that these movements have taken this issue as a slogan to oppose the rulers and take a stand against deviation and westernization. On the contrary, it is a fundamental issue which is based on proof. There is no stronger indication that this issue is obvious to the Scholars whose words we have quoted above and others (refer to the actual book to read the words of the many older Scholars he has brought). And Allāh is the Guide to the straight path.

[man-made laws vs Sharī'ah]

The ruling on allying with the kuffār against a Muslim State or group, such as ahlul-Baghī (transgressing Muslim rebels)

By ash-Shaykh al-‘Allāmah Hamūd Ibn ‘Uqlā ash-Shu‘aybī rahimahullāh

The ruling on allying with the kuffār against a Muslim State or group, such as ahlul-Baghī (transgressing Muslim rebels):

Ahlul-Baghī are a group amongst the Muslimin who revolt against a valid Imām with an acceptable Ta’wīl, and they are not considered kuffār for merely revolting, because they did not revolt (against the Imām) except with an acceptable Ta’wīl, rather they are not (even) considered Fussāq according to some Scholars. Imām Taqī ad-Dīn Ibn Taymiyyah (rahimahullah) said what follows: “But if the bāghī (rebel) made Ijtihād and had Ta’wīl, and it does not appear to him that he is a bāghī, infact he believes that he is upon the Haqq, even though he’s mistaken in what he believes, him being called “Bāghiyan” does not necessitate him being sinful, let alone necessitate him being a fāsiq. Those who say to fight the bughāt that have Ta’wīl mention with the command of fighting them, our fighting is to repel the harm of their aggression, not a punishment for them, rather it is to prevent transgression, and they (i.e. the Scholars) mention that they remain upon integrity, they do not become fussāq.” [1]

What was used as proof by those who said that ahlul-Baghī are not fussāq is the Statement of Allāh;

{And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allāh . And if it returns, then make settlement between them in justice and act justly. Indeed, Allāh loves those who act justly. The believers are but brothers, so make settlement between your brothers. And fear Allāh that you may receive mercy.} [2]

The significance from the Āyāt is that He said;

{The believers are but brothers, so make settlement between your brothers.}

Moreover if the bughāt revolted against the Imām, and this is their situation, it is obligatory to call them (back to the Command of Allāh) and ask them what they are irritated by. So if they mention oppression, he (i.e. the Imām) would remove

it, and if they mention a misconception, he would (also) remove it, and if they remained revolting (against the Imām) after that, he would take refuge in Allāh and fight them, and it is not permissible for him to seek assistance from the kuffār to kill them, just as it is not permissible to ally with the kuffār against a Muslim State which has some dispute or difference between each other's leader, because by allying with the kuffār, it is giving authority for them over the Muslimīn and it is not permissible for the kāfir to gain authority over the Muslim.

{And never will Allāh give the disbelievers over the believers a way (to overcome them).} [3]

There is an agreement of those whose statements are taking into consideration from the Scholars of the Ummah and its Fuqahā that it is not permissible for a Muslim ruler to seek assistance from a kāfir state against the Muslimīn in any circumstance whatsoever, and that is because of the following reasons:

1) What we have previously mentioned of the Texts from the Qur'ān and Sunnah, and statements of the Scholars from not allowing allying with the kuffār against the kuffār, so if this is the correct view – I mean, the impermissibility for the Muslimīn to ally with the kuffār against a kāfir state – then it would be more deserving to be impermissible to ally with them against a Muslim state. [Note: The Shaykh wrote twenty pages showing why it is Harām to ally with the kuffār against a kāfir State]

2) The kuffār are enemies to the Muslimīn, an enmity of 'Aqīdah and Deen, and it is well known that if the kuffār are able to fight the Muslimīn they would seek revenge from them and completely eradicate them from what they have instilled from hatred and enmity. [4]

Allāh (subhānahu wa ta'āla) says;

{If they gain dominance over you, they would be to you as enemies and extend against you their hands and their tongues with evil, and they wish you would disbelieve.} [5]

Allāh (subhānahu wa ta'āla) says;

{O you who believe, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has

already appeared from their mouths, and what their breasts conceal is greater – [till Allāh said] – But when they are alone, they bite their fingertips at you in rage.} [6]

And Allāh (subhānahu wa ta’āla) says;

{Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack.} [7]

3) And with regards to ahlul-Baghī, then the reason behind the permissibility of fighting them is to deter them and return them back to Tā’ah (obedience to the Imām), not to kill them and wipe them out, and by this, it becomes known that there is no need for the kuffār, so it is not permissible to seek their assistance against them.

4) That allying with the kuffār in that situation is an alliance to them and inclining towards them. And Allāh (subhānahu wa ta’āla) says;

{And do not incline toward those who do wrong, lest you be touched by the Fire.} [8]

5) Moreover, seeking assistance from them certainly gives some of the Muslimīn reinforcement and strength over others, and igniting a war between them as a motive for them to return disputes back to the leadership and power, and that is something which the Sharī’ah does not approve of whatsoever. Rather he must call the Muslimīn in that situation towards reconciliation if they were all seekers of the truth or power or leadership. So if one of the two warring parties is in the right, then what is intended by fighting the other party is to deter its transgression, not to wipe it out, and that is only achieved without seeking help from the kuffār.

6) Seeking assistance from the kuffār gives them empowerment in breaking the strength and authority of the Muslimīn, and putting an end to it, rather it could result in wiping them out or driving them out of their lands and seizing it, and sufficient is history as an example of what we are saying. The Muslimīn in Andalus, for instance, undoubtedly an enormous Fitnah occurred between them and some of them sought help from the christians against their Muslim brothers to the extent where all of them were perished and the authority of the Muslimīn was removed along with the rule of Allāh from before and after.

7) Seeking their assistance is also allowing them to get involved within the private affairs of the Muslimīn and looking at the secrets of the Muslimīn and their areas of weakness and strength. The matter which could make chiefs and rulers appeal to them, infact the matter could reach having those to assemble their armies and weapons in the lands of the Muslimīn under the pretext of maintaining security and settling disputes and granting victory for the weak and oppressed, and that is merely from poor conduct and management of referring to them for aid and victory, (initiated) by those who have a disease in their hearts amongst the Muslimīn. [9]

Some of the Scholars have mentioned that from the forms of seeking assistance from the kuffār against the transgressing Muslim rebels is (major) kufr (i.e. If the laws of kufr replace the laws of Islām). [10]

Imām Abū Muhammad Ibn Hazm (rahimahullāh) mentioned in al-Muhallah: “And as for whoever's campaign was done out of zealousness from the people Thughūr (those who defend the borders of the State) amongst the Muslimīn, so he sought assistance from the mushrikīn al-Harbiyyīn, and he unleashed their hands to kill whoever disagrees with him from the Muslimīn, or taking their property, or enslaving them, so if he had the upper hand, and the kuffār were in compliance with him, then he is ruined in fusūq (corrupt major sins), and he would not be a kāfir by that, because he didn't come with anything that necessitates his kufr from the Qur'ān or Ijmā'. But, if the ruling of the kuffār was enforced upon it (i.e. the land that gets taken over replacing the Sharī'ah), then he becomes a kāfir by that based upon what we mentioned, and if they were equal, wherein no ruling is enforced over the other, we would not see him as a kāfir by that, and Allāh knows best.” [11]

This ruling, i.e. the impermissibility of seeking assistance from the kuffār, includes the kuffār al-Harbiyyīn, ahlul-Thimmah, and murtaddīn. Imām Abū Muhammad 'Alī Ibn Hazm (rahimahullāh) also mentioned: “Is it allowed to seek assistance against the transgressing Muslim rebels from ahlul-Harb or ahlul-Thimmah or other transgressing Muslim rebels?”, Abū Muhammad (i.e. Ibn Hazm), may Allāh have mercy upon him said: “The people have differed over this, so a group of Scholars have said it is not permissible to seek assistance against them (i.e. the rebels) from a harbī or thimmī, nor by someone who declares fighting them as

permissible when they retreat, and this is the statement of ash-Shāfi'ī, may Allāh be pleased with him, and we have mentioned in Kitāb al-Jihād the statement of the Messenger of Allāh (sall Allāhu 'alayhi wa sallam): 'Verily, we do not seek assistance from a mushrik.' [12] And this is a general impermissibility for seeking their assistance in governance or fighting or something that deals with anything, except for what a consensus has been reported pertaining to the permissibility of seeking their assistance, such as giving directions (to a place) or renting or fulfilling a need and other than that, which does not incur from it humbling oneself, and the mushrik is exclusive to the thimmī and harbī." [13]

But as for those that are affiliated to the people of knowledge who say it is permissible to seek assistance from the kuffar to fight against transgressing Muslim rebels in a case of necessity, then he has no Hujjah, nor any proof from the Qur'ān, nor Sunnah, nor an authentic Āthār (narration from Sahābah and Tābi'īn). Shaykh 'Abdul-Latīf Ibn 'Abdur-Rahmān Ibn Hassan Āl ash-Shaykh (rahimahullāh) said: "As for a Muslim trying to gain victory against a bāghī with the help of a mushrik, then no one has stated this except the one who made a bizarre statement and based it upon Qiyās and he did not look at the reasons for the ruling and the comprehensive correlation between the foundations and branches. Whoever jumps on the likes of these strange bizarre statements, and resorted to quoting it and basing his verdict upon it, then he has followed the exceptions (of the Sharī'ah), and disregarded the Asl (Foundation) that is affirmed by the Salaf of the Ummah and its Aimmah which is taken from the Hadīth of al-Hassan and the Hadīth of an-Nu'mān Ibn Bashīr. [14]

[Al-Qawlul-Mukhtār fī Hukm il-Isti'ānah bil-kuffār (pages 60-63)]

Footnotes of from the Shaykh

[1] Al-Fatāwa (35/76)

[2] Sūrat al-Hujarāt (9-10)

[3] Sūrat an-Nisā' (141)

[4] Just like what happened to the Muslim population in 'Irāq, when the kuffār amongst the Americans and British gained power over them, due to some of the rulers seeking their assistance, for verily they had demolished 'Irāq and its forces, and made plagues befall upon its people. So this Muslim population started to

suffer from diseases and lack of food and medicine, and that is all the outcome of these disbelieving nations gaining power over this Muslim population due to that Isti'ānah (seeking of assistance), and asking them for support and victory.

[5] Sūrat al-Mumtahinah (2)

[6] Sūrat Āli 'Imrān (118-119)

[7] Sūrat an-Nisā' (102)

[8] Sūrat Hūd (113)

[9] Refer to: al-Isti'ānah (page 299)

[10] And that is in a situation where the rule of the kuffār is enforced over those sought assistance against and dominant (over the rule of Islām)

[11] Al-Muhallah (11/200), Issue: 2198

[12] Al-Muhallah (11/112), Issue: 2158

[13] Narrated by Muslim (1817) and Abū Dāwud (2732)

[14] Majmū' ar-Rasā'il wal-Masā'il an-Najdiyyah (3/68)

Blindly following Scholars is prohibited, and it is not allowed for anyone to accept the speech of anyone else without proof.

By al-Imām Abū Muhammad ‘Alī Ibn Hazm al-Andalusī rahimahullāh

Blindly following Scholars is prohibited, and it is not allowed for anyone to accept the speech of anyone else without proof. Allāh (subhānahu wa ta’āla) says;

{Follow what has been sent down to you from your Lord and do not follow any other awliyā besides Him. Little do you remember of admonition.} (al-A’rāf: 3)

{And when they are asked to follow what Allāh has revealed they say: but we follow the ways of our fathers, even though their fathers were void of wisdom and guidance.} (al-Baqarah: 170)

Allāh (subhānahu wa ta’āla) praised people who did not follow blindly by saying;

{So announce the good news to My servants – those who listen to the Word and follow the best of it; those are the ones whom Allāh has guided and those are the ones endued with understanding.} (az-Zumar: 17-18)

Let not any person take for granted the blessing of Allāh in that He may have guided him, and that as a given he is endued with understanding. Allāh (subhānahu wa ta’āla) also says;

{And if you disagree about anything, refer it back to Allāh and the Messenger, if you do believe in Allāh and the Last Day.} (an-Nisā: 59)

So Allāh (subhānahu wa ta’āla) did not allow disagreement to be returned to anything other than the Qur’ān and the Sunnah of His Prophet (sall Allāhu ‘alayhi wa sallam). It is also agreed upon by consensus of all of the Companions (radiy Allāhu ‘anhum), from the first to the last, and consensus of all the second generation of Muslimīn from the first to the last, that it is not allowed to accept every single thing a person from them or after them says.

Know, then, that whoever accepts every single statement of Abū Hanīfah, or Mālik, or ash-Shāfi’ī or Ahmad Ibn Hanbal (rahimahumullāh) even if they are capable of inspecting and delving into matters, without leaving any of it off, has went against the consensus of the entire Muslim world, and followed other than the path of Allāh. We seek refuge with Him from this station. Additionally, these

great men prohibited people from blindly following them and other than them, so whoever blindly follows them has went against them. Also, what exactly is it which has made them better than the Ameer al-Mu'mineen 'Umar Ibnul-Khattāb, or 'Alī Ibn Abī Tālib, or Ibn 'Abbās, or 'Āishah, the mother of the believers (radiy Allāhu 'anhum)? Were blindly following Scholars allowed, the latter group would take precedence over Abū Hanīfah, Mālik, ash-Shāfi'ī or Ahmad. Whoever attributes himself to these men yet claims that he is not blindly following them is the first person to know his own lie, followed by everyone who hears him. This is because we see him support every statement which he knows from the chosen Scholars, even if he never heard the statement before that moment. This is the textbook definition of blindly following the Scholar.

Each individual must exercise his own independent reasoning to the best of his ability. The proof of that is what we mentioned earlier from the Texts regarding that, and Allāh (subhānahu wa ta'āla) did not differentiate between the Scholar and the layman in that;

{And your Lord is not forgetful.} (Maryam: 64)

If they quote the Words of Allāh (subhānahu wa ta'āla);

{Ask the people of knowledge.} (al-Anbiyā: 7)

Then we say to them: The people of knowledge is not a single person. Lying upon Allāh (subhānahu wa ta'āla) is not permissible, and we only ask the people of knowledge to inform us based on what they know of the commandments of Allāh (subhānahu wa ta'āla) which have come upon the tongue of His Messenger (sall Allāhu 'alayhi wa sallam), not upon something those people laid down for us. Additionally, we say to the one who allows blind following for the layman: Inform us, who do you blindly follow? If he says a Scholar from Egypt, we say: If there were two Scholars in Egypt, then what happens? Does the layman accept the opinion of whichever one he wishes? This is a new religion, and that there be two different rulings in one issue – say, permitted and prohibited at the same time – is not something ordained by Allāh (subhānahu wa ta'āla).

What is even more astonishing is that the layman of Andalusia is obligated to blindly follow the views of Mālik, and in Yemen those of ash-Shāfi'ī, and in Khorosan those of Abū Hanīfah yet all of their opinions are conflicting. Is this the

Deen of Allāh? He never commanded this; rather, the Deen is one and the Judgment of Allāh (subhānahu wa ta'āla) has been clarified to us;

{Had it been from other than Allāh, they would surely have found therein many contradictions.} (an-Nisā: 82)

But the layman or the faraway man from Ghana and those like them who have reverted to Islām know exactly what the Islām to which they reverted is, and that it is to choose Allāh as the only object of worship, and that Muhammad is the Messenger of Allāh (sall Allāhu 'alayhi wa sallam), and that he has reverted to the Deen with which Muhammad the Messenger of Allāh (sall Allāhu 'alayhi wa sallam) came and this is not hidden from any person who has entered Islām even just now. How, then, can it be lost upon someone who has a measure of knowledge? There is no doubt in this, so the questioner asks about what Allāh (subhānahu wa ta'āla) has ordered in the Deen which the questioner entered, and so Allāh (subhānahu wa ta'āla) has obligated the Scholar to say when asked: Is this what Allāh (subhānahu wa ta'āla) and His Messenger (sall Allāhu 'alayhi wa sallam) have ordained? If the Scholar said yes then the answer must be accepted, and if the scholar said no, or stayed silent, or hesitates, or quotes the speech of a human being other than the Prophet (sall Allāhu 'alayhi wa sallam), then the asker's knowledge has increased as has his ability to independently reason. The layman must then ask: Is this authentically reported from the Prophet (sall Allāhu 'alayhi wa sallam) or not? If his knowledge has increased then he should ask if the chain of narration is sound or broken, whether it contains trustworthy reporters or not. And if his knowledge has increased beyond that, then he should ask about the statements and proofs associated with them, and this leads to a gradual increase in knowledge. We ask that Allāh (subhānahu wa ta'āla) makes us from those people.

All that Allāh (subhānahu wa ta'āla) has prescribed for us is to follow His Messenger Muhammad (sall Allāhu 'alayhi wa sallam), so whoever follows him faithfully with his heart and his speech has been guided, and he is a true believer whether this faith is from reason and introspection or not. Allāh (subhānahu wa ta'āla) did not burden mankind with such an obligation, and did not order us to pray for more than that nor did the Khulafā and the righteous pray for that. Whoever narrates a false statement attributed to the Prophet (sall Allāhu 'alayhi

wa sallam) and he does not know that the statement is false then he is rewarded one time due to his statement: “When the ruler passes a judgment and errs, he is rewarded one time. If he passes a judgment and is correct, he is rewarded twice.” This is as he (sall Allāhu ‘alayhi wa sallam) said, and every person who enters into an issue has essentially made a ruling on it by accepting it, and exercised independent judgment; this is the person who exercises independent judgment and not other than this. This is because such judgment is the exercise of effort in requesting the ruling on some matter within the Deen through the Qur’ān, the Prophetic Sunnah and Ijmā’; Allāh (subhānahu wa ta’āla) ordered the rulings of His Deen to be taken from these sources and nowhere else. Whoever arrives to the correct ruling in that is rewarded twice, and whoever arrives to an incorrect ruling through that process is still rewarded once and has not earned a bad deed.

As for someone who blindly follows any person other than the Prophet (sall Allāhu ‘alayhi wa sallam) and that person’s ruling just so happens to concur with the Prophet’s (sall Allāhu ‘alayhi wa sallam) ruling, then the follower would still be a sinner in front of Allāh (sall Allāhu ‘alayhi wa sallam) due to his blind following and would not be rewarded for his action just so happening to concur with the truth. How can this be, one might ask? This is because the follower did not intend to follow the truth, and if he also follows an erroneous judgment then he earns two bad deeds – for his blind following and for his opposition to the truth, and he will not ever be rewarded in the matter. We seek refuge with Allāh (subhānahu wa ta’āla) from such a lowly station.

[An-Nubadh]

Once you realize this truth, the door to the appreciation of the Tawhīd of Allāh will open for you.

By al-‘Allamah Ibn Abī al-‘Izz rahimahullāh

The Words;

{it is from your own self}

in the Āyah 4:79, are very significant. They say that we must always be vigilant and never self complacent, for evil is there in our selves attacking us from within. Evil only comes from them. If people harm us we should not indulge in accusing them, for that may be a punishment for our own misdeeds. We should rather recall our misdeeds and seek the Protection of Allāh from them and their evil consequences, and pray for His Help in carrying out His commands. This will bring us every good and save us from every evil. This is the reason the supplication in the opening Sūrah (al-Fātihah) of the Qur’ān is the best and the most important supplication. It says;

{Guide us to the Straight Path; the Path of those upon whom You have bestowed favor, not of those who have evoked (Your) anger or of those who are astray}

If Allāh shows us the Way defined here, He actually helps us in carrying out His will and refraining from violating it. No evil will therefore befall us here or in the Akhirah.

Since sin is something within the soul of man, we need the Guidance of Allāh every moment, and we need this guidance much more than we need food and drink. Some commentators have said that since Allāh has already shown us the Way, one is not asking for guidance; rather, one is only asking to be kept from swerving from the Way or to be given further guidance. But this is not correct. We very much need Allāh to make us know in detail each and every day what we should do and what we should not do, as well as to inspire us to action.

Knowledge is not enough, inspiration to do the work is also necessary, otherwise knowledge will do us more harm than good as it will be a proof against us. We also need Allāh to give us the ability to do what the good things we must do.

What we do not know is far more than what we know, and what we do not choose to do, due to ignorance or indolence, is either more than, equal to or less than what we choose.

The same is the case with what we fail to do and what we succeed in doing. Further, things that we know only in principle are far more than those we know in detail. We need complete guidance from Allāh in all these things. Even when we get complete guidance, we can make du'ā to be kept along its path, which is the final stage of guidance. The guidance which remains now is guidance into Jannah in the Akhirah. Since al-Fātihah is a supplication for this comprehensive guidance, we have been instructed to recite it in every Salāh; there is nothing more that we need.

We must know that it is simply out of His Mercy that Allāh has given us this great supplication and made it a means to secure all good and to avoid all evil. The Qur'ān has stated that evil comes from within oneself, even though it is determined by Allāh, but good is completely from Allāh. Since this is the case, one should be thankful to Allāh, repent for one's sins and put all one's trust in Him. And since none other than He can bring us good, in Him alone must we put our faith and trust, and to Him alone should one be thankful or look for forgiveness from sins. The Prophet (sall Allāhu 'alayhi wa sallam) used to combine all these things in the Salāh. A Hadīth in the Sahīh says that when he raised his head from Rukū', he would say, "Our Lord, all praise is for You, abundant praise, beautiful and ever increasing." "Praise that fills the heavens, the earth and whatever is in-between. Our Lord, all the greatness and all the glory is for You. This is the greatest truth which any servant has ever said, and all of us are Your servants." This is a praise and a statement of thanks to Allāh. It also shows that praises of Allāh are the most truthful statements a person can make. He would then add, "None can withhold what You give, and none can release what You withhold, and no one is happy against Your Will."

This is affirming the Tawhīd of Allāh that He is the One and the only Lord, that He creates and fore-ordains everything from eternity to eternity, that He gives and takes, and that no one can give what He gives or take what He takes. It is also affirming the Tawhīd of Ulūhiyyah that there is only Ilāh, Who gives commands and Who enjoins and forbids, for although men are given riches, kingdoms, flory, goods, power, great feats, no one can benefit anyone against the Will of Allāh or protect himself from Him. That is why the Prophet (sall Allāhu 'alayhi wa sallam) said, "No one can benefit him against You." He did not say, "No one can help with You," for if he had said that, it would meant that no one can help anyone come

close to Allah. These words fulfilled the Tawhīd of Allāh, or established the meaning of;

{You alone we worship, and You only we seek help}

Since no cause is sufficient to produce an effect unless Allāh wills it, He alone should be invoked and begged and beseeched for protection and help. All praise belongs to Him, and all help comes from Him. There is no power with anyone except Him. Every cause in the world is insufficient; it needs the presence of other subsidiary causes and the removal of opposing factors to produce an effect. Unless the subsidiary causes are available and the opposing factors are removed the effect cannot be produced. Take, for example, rain. By itself, it cannot produce a crop unless there is soil, air and other things there. Again, the crop cannot grow and ripen unless obstacles are removed. Similarly, food and water cannot provide nutrition unless the body has the ability to absorb them; moreover, all these things will not be of avail unless obstructive factors are removed.

The person who gives you something or renders you help, apart from the fact that his will, power and action are produced by Allāh, cannot achieve anything, however might be may be, unless a number of factors beyond his control cooperate with him and others do not obstruct him. Nothing is realized without the presence of some factors and the absence of others. A particular thing is only partly the cause, not the whole cause. If it is singled out as the cause and others are named as conditions, it is only a matter of semantic convenience. Actually there is nothing in the world that is a self-sufficient cause necessarily productive of an effect. Once you realize this truth, the door to the appreciation of the Tawhīd of Allāh will open for you. You will know that no one other than Allāh should be invoked for anything, let alone worshipped or relied upon or beseeched.

[Sharh at-Tahāwiyyah]

What do you say about a man that entered into Islām and loved it however he does not have enmity towards the mushrikīn or has enmity towards them but does not make takfīr of them?

Answered by the two sons of Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb: ash-Shaykh ‘Abdullāh and ash-Shaykh Hasan rahimahumullāh

Question: What do you say about a man that entered into Islām and loved it however he does not have enmity towards the mushrikīn or has enmity towards them but does not make takfīr of them or says: "I am Muslim but I am not able to do takfīr of the people of lā ilāha illAllāh even if they do not know it's meaning." And a man that entered this Deen and loved it however he says: "I won't oppose the shrines and I know that they don't benefit or harm, however I won't oppose it."?

Answer: The man doesn't become Muslim except if he knows Tawheed and lives according to it, acts upon its requirements, believes in the Messenger (sall Allāhu ‘alayhi wa sallam) in what he informed, obeys him in what he forbade, believes in him and in what he came with. So whoever says I will not show enmity to the mushrikīn, or took them as enemies but does not do takfeer of them or says I won't oppose the people of lā ilāha illAllāh even if they did kufr and shirk and fought against the Deen of Allāh or says I won't oppose the shrines, then he is not Muslim. Rather he is from the ones Allāh (subhānahu) described;

{and they say we believe in some and we reject some, and they want to take a path in between. Those are in truth disbelievers and We have prepared for the disbelievers a painful punishment}

Allāh (subhānahu) has obligated enmity towards the mushrikīn, fighting them and making takfeer on them.

Our Salaf agree that a Scholar does not deserve the title of Rabbānī until he knows the truth, acts accordingly and teaches it

By Imām Ibnul-Qayyim rahimahullāh

Jihād with the soul is of four levels:

The first is that the person strives with it to learn the guidance and the Deen of Truth, which is the only means to the soul's success and happiness in both this abode and the next. If it is bereft of this knowledge, it will be wretched in both abodes.

The second is that the person strives with the soul to act in accordance with this knowledge once it attains it, since mere knowledge will not bring about benefit, if it not the case that (knowledge) will actually cause harm.

The third is that the person strives with his soul to call to this knowledge and teach those who are ignorant of it, else he will be of those who conceal the guidance and clear proofs that Allāh has revealed and he will not benefit from his knowledge and nor will it deliver him from the Punishment of Allāh.

And the fourth is to strive with the soul to be patient and endure the hardships of calling to Allāh and the harms inflicted by creation and he should tolerate all of this for Allāh.

If these four levels are fulfilled, the person will be of the Rabbāniyyīn. Our Salaf agree that a Scholar does not deserve the title of Rabbānī until he knows the truth, acts accordingly and teaches it. Thus, one who learns, acts and teaches is held as being tremendous in the Kingdom of the Heavens.

And if we were to count those whom were made Takfīr upon by the Scholars while they claimed Islām, then this would be long

By ash-Shaykh al-Mujāhid Sultān al-‘Utaybī rahimahullāh

As for the matter, “They have scholars who issue verdicts for them” (so the tawāghīt regimes are not apostates according to that saying), thus the answer for this doubt is given in two ways:

First: If the scholars are issuing verdicts (indicating) the permissibility of kufr, then the scholars would be kuffār murtaddīn before them (the tawāghīt). Allāh subhānahu wa ta’āla undoubtedly has informed us in the Qur’ān, in more than one place, that the torment will be for the blind followers who came before them, and that those who followed are with those whom they followed. And certainly they will argue in the Fire and verily the followers will say;

{“Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.”} (Al-A’rāf 38)

{And, when they will dispute in the Fire, the weak will say to those who were arrogant; “Verily! We followed you, can you then take from us some portion of the Fire?” Those who were arrogant will say: “We are all (together) in this (Fire)! Verily Allah has judged between (His) slaves!”} (Ghāfir 47-48)

{But if you could see when the dhālimūn will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: “Had it not been for you, we should certainly have been believers!” And those who were arrogant will say to those who were deemed weak: “Did we keep you back from guidance after it had come to you? Nay, but you were mujrimūn.” Those who were deemed weak will say to those who were arrogant: “No, but it was your plotting by night and day, when you ordered us to disbelieve in Allāh and set up rivals to Him!” And each of them (parties) will conceal their own regrets (for disobeying Allāh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?} (Sab’a 31-33)

This is news from Allāh that the followed and the followers are together in the torment and their blind following will not avail them of anything. And (Allāh) made clear in this Āyah;

{When those who were followed, disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.” Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire} (Al-Baqarah 166-167)

It is authentically reported from the Prophet, sall Allāhu ‘alayhi wa sallam, “Whoever calls for misguidance, there will be upon him from the sin, equal to the sins of those who followed him and it will not decrease anything from their burden.” And the Saying of Allāh subhānahu wa ta’āla;

{They take their rabbis and monks to be their lords besides Allāh (by transgression in obedience), and (they take as their lord) the Messiah, son of Mary} (At-Tawbah 31)

Rabbis, the scholars, and monks, the worshippers. at-Tirmithī and others narrated from ‘Adiyy Ibn Hātim that he heard the Prophet, sall Allāhu ‘alayhi wa sallam, reciting this Āyah: “They took their rabbis and monks to be their lords besides Allāh, and (they took as their lord) the Messiah, son of Mary.” I said, “We did not worship them,” (so the Prophet, sall Allāhu ‘alayhi wa sallam), said, “Do they not make unlawful which Allāh made lawful thus you follow along with that? And when they declare lawful which Allāh made unlawful, thus do you consider it to be?” I said, “Yes”. (So the Prophet, sall Allāhu ‘alayhi wa sallam), said, “That is their worship of them.”

Secondly: If you say: “What about the scholars who are near the rulers, who do not say the truth, are compliant and being silent?” Thus they are, and deceivers who mix truth with falsehood, (who are) misguided and misleading, and there is no escape from these two matters, from which the sweeter of the two is also bitter. And if these scholars whom you defend, made worshiping idols permissible for them and calling on other than Allāh permissible, then what will you say? Are they not kuffār? Why not? Then why do you differentiate between this kufr and

between those who judge with the man-made laws and those who help and give power to the crusaders over our brothers who are Muwahhidīn in Afghanistan (or elsewhere), who hinder Jihād in the path of Allāh? This doubt would then necessitate that you be in doubt about Takfīr of all the tawāghīt, as there is no tāghūt but there are near him caretakers, from the rabbis and monks, who beautifies kufr and transgression for him, and this is from the worst misguidance.

The above mentioned proofs are enough for whom Allāh has willed for him the truth. And on this, knowing, that the Tatār undoubtedly, those upon whom Ibn Kathīr declared Takfīr and he brought an Ijmā' for that, had with them a muftī, a judge and an Imām. Likewise Banū 'Ubayd who appointed judges and muftiyyīn while they established Jumu'ah, the congregation Salāh, and still the Scholars had Ijmā' on their kufr and apostasy and fighting them and that their land was darul-harb. History is full with such and the scholars did not doubt in declaring Takfīr on them while near to them there were evil scholars!

As for the second matter, "They cannot be declared kuffār specifically (Mu'ayyan)." So, this is an issue of making Takfīr on the specific person (Mu'ayyan). [Foot note from Shaykh al-'Utaybī rahimahullah: "As for the person who wishes to study further on this subject, then he should read the letter "Takfīr al-Mu'ayyan" by Ishāq Ibn Abdur-Rahmān Ibn Hasan, and it is available in "Aqīdah al-Muwahhidīn". As well the letter "Mufīd al-Mustafīd fī kufri Tārik at-Tawhīd" by Muhammad Ibn Abdul Wahhāb, and some letters of the Shaykh in "Durar as-Sanniyyah"."]

Allāh tabāraka wa ta'āla says;

{O you who believe! If any from among you turn back from his Faith, soon will Allāh produce a people whom He will love as they will love Him,- humble with the believers, mighty against the disbelievers, fighting in the way of Allāh, and never afraid of the reproaches of the blamers. That is the grace of Allāh, which He will bestow on whom He wills. And Allāh encompasses all, and He knows all things.} (Al-Mā'idah 54)

Does Allāh, tabāraka wa ta'āla, prove the possibility of a general apostasy from the believers in vain? And the Prophet, sall Allāhu 'alayhi wa sallam, said explaining the ruling regarding the one who apostates from amongst the Muslimīn, "Whoever changes his deen, kill him," and this is a specific ruling which

cannot be implemented except upon the specific person from amongst the people. If it was not, how is it possible to kill the ‘type’ who does this or says that? This saying (mentioned above) is clear in its falsehood and abandonment of the rulings of Allāh tabāraka wa ta’āla and His Hudūd.

We shall mention what the Aimmah said regarding the matter of declaring Takfīr on the specific person. Muhammad Ibn ‘Abdul-Wahhāb, rahimahullah, said:

“Bismillah Ar-Rahman Ar-Rahīm

From Muhammad Ibn ‘Abdul-Wahhāb to Ahmad Ibn ‘Abdul-Karīm

Peace be upon the Messengers and all the praises be to Allāh the Lord of the creation. As to what follows,

Your letter has reached me, in which you state the matter which you mentioned, and you mentioned that you have a problem which you seek to remove. Then other letters came from you saying that you have come across the words of the Shaykh (Ibn Taymiyyah), which made the misunderstanding you had go away. So we ask Allāh, tabāraka wa ta’āla that He guide you to the Deen of Islām.

Where does his (Shaykhul-Islām) sayings indicate that whoever worships the idols more devoutly than the worship of al-Lāt and al-‘Uzza and ridicule the Deen of the Prophet, sall Allāhu ‘alayhi wa sallam, like Abū Jahl, after he bore witness to it, that he can not be declared a kāfir specifically? Where as the wordings are clear and apparent in his declaring Takfīr of the likes of Ibn Fiyrūz and Sālih Ibn ‘Abdullāh and their likes because of the kufr that was made apparent in which takes the person out of the Millah. This is also clear and apparent in the sayings of Ibnul-Qayyim, rahimahullāh, which I had mentioned, and in the sayings of the Shaykh (Ibn Taymiyyah) which makes your misunderstanding, concerning the disbelief of the one who worships the idol on the grave of Yūsuf, and what is similar to it, and their calling on them in times of hardship and ease, and their ridiculing the Deen of the Messengers after admitting to it and adopting the worshiping of the idols as a deen, leave you. If it does not then only one option is left for you. You openly declare, like Ibn Rafi’u, ridiculing the Deen of the Prophets and you return to the worship of al-Idrose and Abū Hadīdah and their likes. But, the matter is with the Turner of the hearts.

The first thing I would advise you with is that you stop and think whether this shirk that is with you is the shirk that the Prophet, sall Allāhu ‘alayhi wa sallam, came to openly stop the people of Makkah from. Or is the shirk of the people of Makkah more severe or is that which you have with you more severe? You also mentioned that from the period of the Prophet, sall Allāhu ‘alayhi wa sallam, up to now, that no one has been killed or declared kāfir from amongst the people of the Millah. The evidence on declaring Takfīr on the specific individual...”

Then he, rahimahullāh, said:

“Do you not recall the saying of Allāh ta’āla;

{If the hypocrites, and those in whose hearts is a disease and spread false news among the people of Madīnah, cease not, We shall certainly let you over power them. Then they will not be able to stay in it as your neighbors but a little while. Accursed, wherever found, they shall be seized and killed with slaughter.} (Al-Ahzāb 60-61)

And remember the saying of Allāh ta’āla;

{You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto If they withdraw not from you, nor offer you peace, nor restrain their hands, take them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.} (An-Nisā 91)

And remember the saying of Allāh ta’āla in the belief about the Prophets;

{Would he order you to disbelieve after you have submitted to the Will of Allāh?} (Āl Imrān 80)

And remember what is authentically reported from the Prophet, sall Allāhu ‘alayhi wa sallam, that he has appointed a person with a flag to go to someone who married the wife of his father, to kill him and takes his money. So from these two which is greater marrying the wife of the father or ridiculing the Deen of the Prophets after he knows it? [Foot note from Shaykh al-‘Utaybī rahimahullāh: “I say: so which of the two matters is greater, marrying the wife of the father or legislating laws and assisting the crusaders against the people of Tawhīd in Afghanistān (or elsewhere)?]

And remember that he, sall Allāhu ‘alayhi wa sallam, thought of going to war with Banī al-Mustalliq, when it was said to him that they refused paying the Zakāh, until Allāh, tabāraka wa ta’āla, clarified the lie of the one who reported this news.

And remember his saying, sall Allāhu ‘alayhi wa sallam, regarding the biggest and most devout worshipers in this Ummah, “If I come across them, I would slaughter them as the slaughtering of ‘Ād.” “Kill them wherever you meet them, for verily there is a good reward to whomsoever kills them on the Day of Judgment.”

And remember the war of Abū Bakr, radiy Allāhu ‘anhu, against those who refused paying the Zakāh, the taking of their children, women and their wealth as spoils of war.

And remember the Ijmā’ of the Sahābah, radiy Allāhu ‘anhum, over the killing of the people of Kūfah and upon their kufr and riddah, when they said a word that indicated they believed in the prophet-hood of Musaylamah the liar. They only differed whether their repentance should be accepted or not and this issue is in Sahīh al-Bukhārī and its explanation in the matter of guardianship.

And remember when Umar, radiy Allāhu ‘anhu, consulted the Sahābah, radiy Allāhu ‘anhum, about the person who thinks that wine is permissible for special people, taking this Āyah as evidence;

{On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For Allāh loves those who do good.} (Al-Mā’idah 93)

Even though he was (the Sahābi who thought this) was from the people of Badr.

And the Sahābah, radiy Allāhu ‘anhum, had Ijmā’ upon the kufr of whoever believed in ‘Alī, which is similar to what these people believe about Abdul-Qādir, rahimahullāh, with their riddah and their killing. Thus ‘Alī, radiy Allāhu ‘anhu, burned them alive, and Ibn Abbās, radiy Allāhu ‘anhu, in the matter of burning said, “they should be killed with the sword.” All this while they were from the first generation and they took their knowledge from the Sahābah, radiy Allāhu ‘anhum.

And remember the Ijmā' from the people of knowledge from the Tābi'īn, radiy Allahu 'anhum, when they stated, "every person of the Sunnah is thankful of the sacrifice, for Allāh is your worth, in the sacrifice from my brother," about the killing of J'ad Ibn Dirham and his likes which was reported by Ibnul-Qayyim

And if we were to count those whom were made Takfīr upon by the Scholars while they claimed Islām, then this would be long, but from the latest of what happened was the story of Banī 'Ubayd, the kings of Misr and their group. They claimed that they are from ahlul-Bayt, and they established the Jumu'ah and Jamā'ah and appointed judges and muftīyyin. The 'Ulamā still formed an Ijmā' upon their kufr, riddah and fighting them and that their land was dārul-harb. They mentioned it is obligatory to fight them even though some might have been be under duress or hated them.

And remember his (Shaykhul-Islam) saying in al-Iqnā'a and its explanation about apostasy, how he mentioned many kinds which are found with you. And Mansūr said after that, "the trial has become common with these sects, and they have corrupted many from the people of Tawhīd. We ask Allāh, ta'āla, pardon and well being," and this is his own words. Then he mentions the matter of killing of one of them and the ruling of his money. So has anyone from the time of the Sahābah, radiy Allāhu 'anhum, to the time of Mansūr said that these people would not be made Takfīr upon specifically but just in the general type?

As for the words of the Shaykh (Ibn Taymiyyah) which was mixed up with you, it was the worst of mistakes than all of this, and if we say what it states, we would have made Takfīr upon many parties specifically. For he states clearly in it that the specific individual would not be declared Takfīr upon until the Hujjah is established upon him, so if the Hujjah is not established upon him he would not be declared a kafir. From the matters which are known is that establishing it (Hujjah) does not mean that he understands the saying of Allāh, ta'āla, and His Messenger, sall Allāhu 'alayhi wa sallam, equal to the understanding of Abū Bakr and Umar, radiy Allāhu 'anhuma, but when the sayings of Allāh, ta'āla, and His Messenger, sall Allāhu 'alayhi wa sallam, reach him, and he is free from what can be excused (like being deaf or in need of a translator), then he is a kāfir. As upon all the kuffār, the Hujjah is established with the Qur'ān, Allāh, tabāraka wa ta'āla, says;

{And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; if they see every one of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: “These are nothing but tales of the men of old.” (Al-An’ām 25)

Thus look at how he (Ibn Taymiyyah) made a difference between the hidden matters and between what we are in, the matter of making Takfīr on the specific individual. Ponder over that he made Takfīr of their heads (leaders); so and so, so and so with specification, and (explained) their riddah as clear riddah. See his clearness in bringing the saying of Ijmā’ upon the apostasy of al-Fakhr ar-Rāzī from Islām, while he (ar-Rāzī) is amongst your scholars from the four Aimmah. So would it be appropriate that you understand from his saying, after all this, that the specific individual is not declared as a kāfir?” (Durar as-Saniyyah 10/63-73)

[Taken from his book,

“القول المحتد على من لم يكفر المرتد”]

This includes the greatest encouragement for you to seek knowledge

By ash-Shaykh al-‘Allāmah ‘Abdur-Rahmān Ibn Qāsim an-Najdī rahimahullāh

{Allāh bears witness that none has the right to be worshipped but He, and the Angels, and those having knowledge also bear witness}

Those of knowledge also testified to this, that none has the right to be worshipped but Him. This testimony has been explained to mean acknowledgement, explanation and manifestation. Citing the people of knowledge signifies a certification and recommendation of them if they rise to this level of bearing witness to His Tawhīd that Allāh (‘Azza wa Jalla) cited them for, may the efforts of the deniers and the pretensions of the falsifiers be relegated.

This includes the greatest encouragement for you to seek knowledge. Allāh gave witness and He made His Angels and the people of knowledge also bear witness. This testimony contains a prestige for the people of knowledge, in that they were called to give witness to that which the Lord of the creation gave witness to. What form of praise and endorsement could possibly be better than this; and that they were cited as being people of knowledge? He made them a proof against those who deny it. This shows the excellence of knowledge.

In a Hadīth it is stated: “This knowledge will be carried in every Ummah by its upright ones.” This is the greatest incentive for knowledge even though many abstain from it. The meaning of knowledge (here) is Sharī’ah knowledge, which is light and life to the hearts. As for other types of knowledge they are relative and additional types of knowledge. Either concerning matters of this world, math-based or industrial-based knowledge, etc. Those who possess these types of knowledge are not the people of knowledge whom Allāh called to give witness. This knowledge is not employed except in connection to knowledge of the Sharī’ah and Deen.

[Taken from his book,

“حاشية الأصول الثلاثة”]

Whoever follows these odd statements has entered into the door of zandaqah

By Dr. Khālīd al-Hāyak hafidhahullāh

On the issue of breaking the Ijmā' by relying on the statements of Ibn Hazm, al-Ghazālī and others, we ask 'Adnān Ibrāhīm and others who would try to break this Ijmā', Ijmā' as we said earlier is usually the Ijmā' of Sahābah or Tābi'īn, that they must present a statement of a Sahābī or a Tābi'ī to break that Ijmā'. Thus, Ijmā' cannot be broken by the statements of later Scholars. Then, how can breaking the Ijmā' be based on a statement by a very late Scholar such as Ibn Hazm (rahimahullāh) and al-Ghazālī (rahimahullāh)?

Those who permit listening or the instruments of entertainment and amusement such as Ibn Hazm, al-Ghazālī and those like them in this time from later or contemporary Scholars are only a small number of individuals among tens of thousands of Scholars; this is not an exaggeration as there were tens of thousands of Scholars, throughout history, who agreed on prohibiting the instruments of entertainment and amusement. Hence, how can one look upon odd statements against all these huge number of Scholars who disagreed with them before and after? In fact, this is the condition of 'Adnān Ibrāhīm and others who try to permit these acts similarly to the condition of the one who follows odd statements, as some Scholars have said in early times: "Whoever follows the rukhas (allowances or odd opinions), then he is a zindīq." Then, what if these statements are clearly odd!

Imām ath-Thahabī (rahimahullāh) said: "Whoever follows the rukhas of Mathāhib and mistakes of Mujtahidīn, then his deen became soft and flimsy." Also, Imām Awzā'ī (rahimahullāh) said: "Whoever sticks to the statements of Makeen (some Scholars of Makkah) in mut'ah, the Kufyeen (some Scholars of Kūfa) in wine (some said the Texts only referred to that made from dates), Madanyeen (some Scholars of Madīnah) in singing, the Shameen (Scholars of Shām) in Khulafā preservation (meaning the belief they were preserved from any mistakes), then he incurred degradation, we ask Allāh for wellness and guidance."

Also, what has been narrated from Ismā'īl al-Qādī, the famous Imām, that he once entered to Khalīfah al-Mu'tadid and the Khalīfah handed him a book that collected all the types of rukhas from the mistakes of Scholars. Then, Imām Ismā'īl al-Qādī said: "The author of this book is a zindīq!" The Khalīfah then asked:

“Aren’t these narrations authentic?” He replied: “They are. But, the one who permitted a type of alcohol did not permit mut’ah! And the one who permitted mut’ah did not permit singing! As there is no Scholar without a mistake, and whoever sticks by the mistakes of Scholars, his deen has left.” Then al-Mu’tadid ordered that the book be burned.

Thus, whoever follows these odd statements has entered into the door of zandaqah regarding this issue.

If he is in doubt about their kufr or he is ignorant about their kufr, then the proofs for their kufr from the Book of Allāh and the Sunnah of His Messenger (sall Allāhu ‘alayhi wa sallam) are clarified for him

By ash-Shaykh Sulaymān Āl ash-Shaykh rahimahullāh

[Shaykh Sulaymān rahimahullāh was asked concerning those who do not make takfīr on the mushrikīn who affiliate themselves with Islām and replied:]

If he is in doubt about their kufr or he is ignorant about their kufr, then the proofs for their kufr from the Book of Allāh and the Sunnah of His Messenger (sall Allāhu ‘alayhi wa sallam) are clarified for him, and if he doubts after that or hesitates, then he is a kāfir according to the Ijmā’ of the ‘Ulamā that whoever doubts the kufr of a kāfir then he is himself a kāfir.

And if he acknowledges that they are upon kufr, but he is not able to oppose them by (openly) making takfīr on them, then he is considered as compromising towards them, and that falls under His ta’āla Saying;

{They wish that you should compromise with them, so they would compromise with you.} [Al-Qalam: 9]

And he takes the ruling of the ones like him from the people of sins.

And if he says: “I think others than them are kuffār, but I do not say that these are kuffār (although both are equal in kufr)”, then this is his judging that they are upon Islām, because there is no middle path between kufr and Islām, so if they are not kuffār then they are Muslimīn. And whoever calls kufr Islām, or he calls the kuffār Muslimīn, then he is a kāfir. So (based on that) this one is a kāfir.

[Durur as-Sanniyyah]

Know, may Allāh have mercy on you, that the meaning of lā ilāha illAllāh revolves around negation and affirmation. Four things

By Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb rahimahullāh

Know, may Allāh have mercy on you, that the meaning of lā ilāha illAllāh revolves around negation and affirmation. Four things are negated and four things are affirmed.

Deities (āliha), false objects of worship (tawāghīt), rivals or partners (andād), and lords (arbāb) are all negated. What is meant by a deity (ilāh) is something that is turned to in the hope that it will promote some benefit or curb some harm. Anyone who does this with something has taken it as an ilāh. The term ‘tawāghīt’ refers to someone who is worshipped and is pleased to be worshipped, or is prepared to be worshipped such as Sammān, Tāj, or Abū Hadīdah. Rivals or partners (andād) are those things which contend with a person’s profession of Islām and drag him away from it. Be it family, home, relatives or property. Allāh ta’āla says;

{And from man are those who set up rivals to Allāh, they them as they love Allāh.}

{They have taken their rabbis and monks as lords besides Allāh, and also (they have taken) the Messiah, son of Maryam. Yet they were only commanded to worship one Ilāh. There is nothing worthy of worship except Him. Far above is He everything they associate with Him.}

Things to be affirmed are:

Intent: your goal should only be Allāh

Veneration and love due to the Saying of Allāh;

{And from man are those who set up rivals to Allāh, they them as they love Allāh. But those who believe love Allāh more.}

Hope

Fear

These two because of His saying;

{If Allāh afflicts you with harm, no one can remove it except Him, and if He desires good for you, no one can avert His Favor. He bestows it on which ever of His servants He wills, He is Ever-Forgiving, Most Merciful.}

Whoever truly understands this will find that all connection to those besides Allāh will be severed. The onslaught of falsehood will no longer seem overwhelming and he will be able to withstand it; a case in example is found in Ibrāhīm ‘alayhis-salāt was-salām, and our Prophet (sall Allāhu ‘alayhi wa sallam). Allāh informs us that he broke the idols and declared himself innocent of his people;

{There has already been for you an excellent example in Ibrāhīm and those with him, when they said to their people, “Indeed, we are disassociated from you and from whatever you worship other than Allāh. We have denied you, and there has appeared between us and you animosity and hatred forever until you believe in Allāh alone,” except for the saying of Ibrāhīm to his father, “I will surely ask forgiveness for you, but I have not (the power to do) for you anything against Allāh.” Our Lord, upon You we have relied, and to You we have returned, and to You is the destination.

[Fī ‘Aqā’id al-Islām min Rasāil ash-Shaykh Muhammad Ibn ‘Abdul-Wahhāb]

The Islamic State has manifested the ruling of the Sharī'ah regarding these factions, leaving no room thereby for any doubters

By the Central Office overseeing Shar'iyyah Diwāwīn for Dawlatul-Khilāfah

Indeed all praise belongs to Allāh alone, and may the Salāh and Salām be upon whom there is no Prophet after him. As for what follows:

As-salām 'alaykum wa rahmatullāh wa barakātuh

Recently, some questions have reached us about the official position of the Islamic State on the alliance of factions fighting against the Islamic State in the northern countryside of Halab and other areas, particularly the factions that raise Islamic banners and slogans and ascribe themselves to Jihād.

We clarify to all that the position of the Islamic State is clear concerning the ruling on these factions, and it is that they are groups that have apostatized from the Deen of Allāh and have committed numerous actions that have nullified the fundamentals of the Deen. From amongst these actions is that they fight a state that rules by the Sharī'ah of Allāh while these factions are in one trench and one coalition with other factions that have resisted the implementation of the Sharī'ah and declared their efforts to build a 'democratic, civil, pluralistic' state that removes the law of Allāh from the lands of the Islamic State and replaces it with jāhilī laws. All this is done with support and direct air cover from the American-led crusader coalition that only strives to destroy the mission of the Khilāfah.

{And it has already been revealed to you in the Book that when you hear the Āyāt of Allāh being denied and ridiculed, then do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allāh will gather the hypocrites and disbelievers in Hell all together} [An-Nisā: 140].

This is the ruling of Allāh on one who sits with the kuffār and does not separate from them or denounce them as they commit kufr and mock the Āyāt of Allāh. So how is it then with one who fights alongside them and backs and supports them against the Muslimīn who rule the earth of Allāh with what Allāh has revealed. This is a clear-cut ruling in which we have no doubt, and it is built on clear,

manifest realities that are not affected by either corrupt interpretations or claims contradicted by reality.

We ask Allāh to repel the plot of the kuffār, scatter their union, divide their assembly, and support the Islamic State against them.

[And in another memorandum:]

In the Name of Allāh the Most Merciful, the Most Compassionate

All praise belongs to Allāh, and may the Salāh and Salām be upon the Messenger of Allāh. As for what follows:

Allāh ta'āla says;

{And thus do We explain the Āyāt in detail, that the way of the mujrimūn, may become manifest} [al-An'ām: 55]

The Organization of al-Qā'idah in Syria (Jabhah an-Nusrah) [Note: Rulings are based on realities and not based on names. The supporters of the saḥawāt can continue to change their names but until they change their reality the rulings remain the same.] and those groups with it in the encampment of factions whom the Islamic State fights are parties forcefully resisting the implementation of the Sharī'ah of Allāh [tawāif mumtanī'ah], parties who have assisted the apostates aiming at establishing a 'democratic civil' kufrī state.

They fight together in one trench against an Islamic State, which no one doubts rules by the Sharī'ah, incite others to fight against it by all means, and strive to displace its authority from the land, thereby replacing the Sharī'ah of Allāh, which it upholds, with jāhilī rulings and man-made laws. All of this is done with the air cover of the Crusader campaign against the Islamic Khilāfah. These nawāqid (nullifiers of Islām) and others have been committed by all of the factions who claim Sharī'ah and Jihād but have remained in the camp of the apostates who fight the army of the Khilāfah. These factions claiming Sharī'ah and Jihād did not withdraw from the apostate camp and declare their disassociation from them and their kufr, rather, they joined their alliances and supported them, darkness on top of darkness.

The Islamic State has manifested the ruling of the Sharī'ah regarding these factions, leaving no room thereby for any doubters. The Islamic State manifested

that these factions are apostate parties who have openly committed kufr and whose condition has become evident, in a way that establishes proof and severs any shubhah (doubt) an ignorant person might have. This includes what is found in the memorandum released by the Delegated Committee with the Number (21-7-N) on the eighth Rabī'u al-Awwāl 1437. [Posted above]

As such, it will not be accepted that any of our soldiers is found refraining from making takfīr on the individuals from the parties who fight us and whom we fight over the Sharī'ah of Allāh. Any of the soldiers of the Islamic State who is found refraining from making takfīr on these factions shall have his case referred to the leader of his division for the refrainer to be summoned and what was alleged against him be confirmed. The condition of these factions will be explained to him if he is ignorant thereof. Then, if he refrains from making takfīr on these factions after the clarification, he will be transferred to the court for istitābah.

So reflect, may Allāh have mercy on you

Continued From 'So One of the most important obligations upon the muslim today is to reflect on this story which Allah has made on of His evidences against mankind until Yawmul Qiyamah.

By Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb rahimahullāh

[Second evidence: Another story which took place during the era of the Khulafā as-Rāshidūn]

This was that when those who remained of the tribe o Banu Hanīfah returned to Islām, declared themselves innocent of Musaylamah (the liar) and admitted that he was a liar, they felt guilty and they left their families to go to the front lines in order to fight Jihād for the sake of Allāh, hoping that this would wipe out the effects of their riddah, for Allāh ta’āla says;

{Except those who repent and believe and do righteous deeds; for those, Allāh will change their sins into good deeds...} 25:70

and He ta’āla says;

{And verily, I am indeed forgiving to him who repents, believes and does righteous deeds, and then remains constant in doing them.} 20:82

So they went to Kūfah and settled there and a well known quarter of the city become theirs, in which there is a Masjid known as Masjid Banī Hanīfah. Some of the Muslimīn passed by their Masjid between Maghrib and ‘Ishā and they heard them saying something the meaning of which was that Musaylamah (the liar) was following the truth and there were a large number of them; and those who did not say it did not criticize those who said it. They (i.e. the Muslimīn) with ‘Abdullah Ibn Mas’ūd radiy Allāhu ‘anhu and he gathered the Sahābah radiy Allāhu ‘anhum who were with him and sought their advice as to whether he should kill them even though they repented, or should he call on them to repent? Some of them advised that they should be killed without being called to repent, while others advised that they should be called upon to repent, so he called upon some of them to repent and he killed some of them without asking them to repent.

So reflect, may Allāh have mercy on you. They had demonstrated the acts of righteousness which entailed hardship (Jihād) that they did, and they did not do

anything except these words which they said secretly in praise of Musaylamah (the liar), but they were heard by some of the Muslimīn and in spite of this, no one doubted that they had all disbelieved – including the speaker and the one who heard but did not criticize him – and they only differed as to whether their repentance should be sought or not (and not on whether they were kuffār). And the story is in Sahīh al-Bukhārī.

So how can we reconcile this with the saying of one who claims that he is a scholar and says: “The bedouins do not have even a single hair of Islām except that they say, ‘lā ilāha illAllāh.’” Yet in spite of this, he rules that they are Muslimīn due to this? How can we reconcile this with the Ijmā’ of the Sahābah radiy Allāhu ‘anhu regarding those who said those words, or heard them but did not reject them?

She went east and I went west Diverse indeed are the east and west

Our Lord! I seek refuge with You from being among those of whom You said;

{When it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.} 2:17-18

[Third evidence: What took place during the era of the Khulafā ar-Rāshidūn]

The story of the companions of ‘Alī Ibn Abī Tālib radiy Allāhu ‘anhu when they believed that he was a diety to be worshipped – the same belief which is shared today by people who are worst disbelievers among the sons of Adam – and he called upon them to repent, but they refused, so he dug trenches for them and filled them with kindling and set fire to it and cast them into it alive. And it is well known that if Allāh commands that a kāfir – such as a jew or christian – be killed, it is not permissible to burn with fire, so it is known that they were worse disbelievers than the jews and christians. This was in spite of the fact that they used to stand in Salāh at night, fast during the day, recite the Qur’ān, learning it from the Sahābah of the Messenger of Allāh sall Allāhu ‘alayhi wa sallam. But when they exceeded proper bounds in praising ‘Alī as they did, he burnt them alive in the fire. And all of the Sahābah radiy Allāhu ‘anhum and the Scholars agreed unanimously that they were disbelievers, so where is the claim of those who say what they do regarding the bedouins, while they acknowledge this story

and its like and (at the same time) they acknowledge that the bedouins totally disbelieved in Islām, except that they say, *lā ilāha illAllāh*?

You should know that the sin of these people was only against (Tawhīd) al-*Ulūhiyyah* and we do not know of any sin that they committed against an-*Nubuwiyyah*, while those before them were guilty of sinning against an-*Nubuwiyyah*, but we do not know of any sin that they committed against (Tawhīd) al-*Ulūhiyyah*; and this makes clear to you something of the meaning of the *Shahādatayn*, which are the foundation of Islām.

[The fourth evidence: What took place during the era of the *Sahābah* also]

And it is the story of al-Mukhtar Ibn Abī ‘Ubayd ath-Thaqafī; he was a man from among the *Tābi’ūn*, a relative by marriage of ‘Abdullāh Ibn ‘Umar radiy Allāhu ‘anhumā who gave the impression of being a righteous man and he appeared in ‘Irāq seeking to avenge the blood of al-Hussayn and the members of his family and he killed Ibn Ziyād and a number of people who had been wronged by Ibn Ziyād joined him, due to his seeking to avenge the blood of ahlul-Bayt and they conquered ‘Irāq and implemented the Laws of Islām and appointed to office judges and *Aimmah* from among the companions of Ibn Mas’ūd radiy Allāhu ‘anhu and it was he (al-Mukhtar) who used to lead the people in the *Juma’ah Salāh* and the *Jamā’ah*, but towards the end of his life, he claimed that he was receiving Revelation, so ‘Abdullāh Ibn az-Zubayr sent out an army to him and they routed the army of al-Mukhtar and killed him. The commander of the army was Mus’ab Ibn az-Zubayr and he (al-Mukhtar) had a wife whose father was one of the *Sahābah* radiy Allāhu ‘anhum and Mus’ab called upon her to declare al-Mukhtar a *kāfir*, but she refused; so he wrote to his brother ‘Abdullāh, asking for a verdict regarding her. He wrote: “If she does not declare her innocent of him, then kill her (for *riddah*).” She refused and so Mus’ab killed her.

And the Scholars are in complete agreement regarding the *kufr* of al-Mukhtar – even though he observed the rites of Islām – when he claimed Prophethood.

And if the *Sahābah* radiy Allāhu ‘anhum killed a woman who was the daughter of a *Sahābī* when she refused to declare the *kufr* of al-Mukhtar, then what may be said of one who does not declare the bedouins disbelievers, while he acknowledges their situation? And what may be said of one who claims that they

are the people of Islām and whoever calls them to Islām is kāfir? O our Lord? We seek Your Pardon and Protection.

(to be continued in shā Allāh)

[مختصر سيرة الرسول صلى الله عليه وسلم]

And indeed iblīs did prove true his thought about them

By al-‘Allāmah ‘Abdur-Razzāq al-‘Afīfī rahimahullāh

[After mentioning different types of ruling by other than what Allāh revealed, the Shaykh (rahimahullāh) mentioned:]

The third (type) is the one who claims to belong to Islām and knows its rulings, but he legislates – makes laws, for the people and sets up a system to be followed by people and refer to them for judgement, knowing that they go against the rulings of Islām. Such a person is a kāfir, is beyond the pale of Islām. The same ruling applies to one who orders the forming of committees or councils for that purpose, and orders the people to refer for judgement to that system and those laws, or forces them to do so, knowing that they go against the Sharī‘ah of Islām. The same applies to the one who passes judgement on that basis and applies it to different cases, and those who obey them in referring to it for judgement by choice, knowing that it goes against Islām. They are all the same in turning away from the ruling of Allāh.

The same ruling also applies to those who knowingly make laws to compete with and oppose the laws of Islām, and those who enforce its implementation or force the Ummah to follow it, or become judges to judge the people according to those laws or implement rulings according to them. The same ruling applies to those who obey rulers and accept the laws which they institute for which Allah has not sent down any authority. All of them have followed their own whims and desires, and not the Guidance of Allāh.

{And indeed iblīs did prove true his thought about them, and they followed him...}
34:20

They are partners in deviation, heresy, kufr and transgression; their knowledge of the Laws of Allāh and their belief in what they contain do not benefit them when they have turned away from them and kept away from their rulings by implementing laws legislated by themselves and referring to them for judgement – just as iblīs did not benefit from his knowledge of the truth and his belief in it, when he turned away from it and did not submit to it. In this way they took their own whims and desires as an object of worship...

[Al-Hukm bi ghayri mā anzala Allāh]

It is weak, and even with its weakness it is more beloved to me than opinion (of men)

By Dr. Khālīd ad-Durayyis hafidhahullāh

[With regards to the saying of Imām Ahmad, rahimahullāh, that he acted on weak Ahādīth, such as: “It is weak, and even with its weakness it is more beloved to me than opinion (of men).” Dr. Khālīd ad-Durayyis, hafidhahullāh, mentioned:]

The explanation of the meaning of the Hadīth which are weak and which Imām Ahmad would act according to and put before opinion and Qiyās, is near to or resembles the definition of Hasan according to at-Tirmidhī. This was the view of a number of the Muhaqqiqīn in the Hanbali Madhhab such as Shaykhul-Islām Ibn Taymiyyah, al-Hāfidh Ibnul-Qayyim al-Jawziyyah, al-Hāfidh Ibn Rajab and other than them. However, it is not desirable that it is understood from that that ‘al-Hasan li-ghayrihi’ was constantly a proof according to him, as is the condition with the later Scholars and as is affirmed in the books of Mustalah al-Hadīth. This is because it has been made explicitly clear by Ibnul-Qayyim that the Fatwā of a Sahābī is given precedence with Imām Ahmad over the Hadīth that is Mursal, and likewise, the Hadīth that is da’īf and its been explained that ‘da’īf’ which the Imām (Ahmad) acted according to is from the ‘Hasan’ as comes from him (Ibnul-Qayyim) in three places in his book I’lam al-Muwaqqi’īn (1/31,1/77 and 1/67).

And he said concerning that: ‘The fourth foundation, taking the Mursal and the da’īf Hadīth when there is nothing in that subject preventing it and that is preferred by him over Qiyās. And the meaning of da’īf with him is not bātil, neither munkar, nor that which contained a narrator accused of lying, which would not justify going towards it and acting according to it.

[Al-Hadīth al-Hasan li-dhatihi wa li-ghayrihi pg. 2456]

The differences between the early and the later Scholars are many

By ash-Shaykh al-Muhaddith Sulaymān Ibn Nāsir al-‘Alwān fakk Allāhu asrah

The brother says that a group of people say that the authenticating of al-Albānī is not accurate in comparison to the early Scholars, and this is true whether he authenticated the Hadīth or weakened the Hadīth because the Usūl that he follows in his authenticating and weakening is upon the Usūl of the later Scholars. Upon the Usūl of Ibn as-Salāh, the Usūl of al-Hāfidh al-‘Irāqī, the Usūl of Ibn Hajr, he does not follow in his Usūl, the Usūl of Yahya Ibn Sa’īd al-Qattān, the Usūl of Ibn Mahdī, the Usūl of Imām Ahmad, the Usūl of al-Bukhārī, Usūl of Muslim, or upon the Usūl of the early Scholars. He goes along with the Usūl of the later Scholars, not the Usūl of the early Scholars, and if those were the means that he goes along, it is considered a weak means, and usually the end result would be inconsiderable. So consequently, he has many things that he authenticates which goes against the Methodology of the early Scholars, or he weakens that which has a clear difference to the Methodology of the early Scholars, because the differences between the early and the later Scholars are many. I’ll mention the most important of those differences to clarify the intent and meaning.

So from among that: at-Tadlīs [concealment]. Whenever at-Tadlīs is proven in the Hadīth, then it’s an ‘ilah [hidden defect], and there’s no dispute in this, whereas the later Scholars consider the “‘an ‘ana” [narrates by using the term “‘an” (from)] of the person described with Tadlīs as “Tadlīs”, and this has not been stated by any of the early Scholars, and al-Albānī follows this principle of the Usūl of the later Scholars, not the Usūl of the early Scholars. So he says about the Hadith that it has ‘an ‘ana of al-Hassan, it has ‘an ‘ana of Qatādah, there is ‘an ‘ana of Abī Ishāq as-Sabī’ī, there is ‘an ‘ana of al-A’mash, there is ‘an ‘ana of Ibn Jurayj, there is ‘an ‘ana of Ibn az-Zubayr, and he defects the Hadīth in this way. He has weakened Hadīth in Muslim upon this way, and none of the early Scholars were upon this Manhaj, and it’s not known from any of the Aimmah that they defected a Hadīth by ‘an ‘ana of a mudallis or the person described with Tadlīs, rather the early Scholars say “Dalas [cheated]”, and they do not say “‘an ‘ana”. If it’s proven that he “Dalas”, we will defect the Hadīth because this is a disconnection, and if he ‘an ‘ana and he didn’t “Dalas”, merely an ‘an ‘ana, this does not affect, and this

is what the early Scholars are upon, and this is from the enormous differences between the early and the later Scholars.

The second matter: Ziyādah ath-Thiqah [the addition of a trustworthy narrator]. The Madhhab of the Fuqahā and Mutakallimeen is that the addition of a trustworthy narrator is accepted in all cases, and many of the later Scholars have followed this. Ibn Hajr says in a-Nukhba, “..and the addition of its narrator is accepted, as long as it does not go against that whom is more authentic,” and this is not the Manhaj of the [early] Aimmah. And he has stipulated the Manhaj of the early Scholars in “Kitāb an-Nukat ‘ala Kitāb Ibn as-Salāh”, and in that book he has overlooked determining the Usūl of the early Aimmah in this matter. Some of the later Scholars, or a group of later Scholars as it is the statement of the Fuqahā, that the addition of a trustworthy narrator is accepted and this is well-known in the authenticating of the later Scholars, “This is an addition of a trustworthy narrator, therefore it’s accepted.” The early Scholars do not give the addition an absolute and general ruling, so at times they would accept the addition and sometimes they would reject the addition, and they do not give a general ruling.

The third matter: Raising weak Hadīth to Hasan by Shawāhid [finding supporting narrations]. The early Scholars do not expand in that, and among the later scholars there is severe expansion that most of their authentications and Hasan gradings is when the Hadīth comes from different chains. That is why the authentications by the later Scholars have exceeded fifty thousand Ahādīth, and this is an exaggeration in the authenticating of Ahādīth, and many of that is Munkar, it has no basis. The issue is not a Hadīth or two, when the Ahādīth reach five thousand, four thousand are munkar. The early Scholars did not call a Hadīth “Hasan” by Shawāhid except by well known conditions and guidelines as a methodology among them. so from that, they do not call a Hadīth Hasan by Shawāhid in the Usūl [can not be the main Hadīth which Fiqh and rulings are derived from the Hadīth] and they do not accept it. And from that, is that they do not call a Hadīth Hasan by Shawāhid if it goes against an authentic Hadīth. And from that, is that they do not call a Hadīth Hasan by Shawāhid if there is a liar or a person accused of fabricating or a fault or a nakārah[discrepancy] in the Isnād [chain].

The fourth matter: At-Tafarrud [singular narrations]. The early Scholars would consider the issue of Tafarrud a great concern, and they would sometimes not accept the Hadīth of the mutaffarid even if he was Thiqah, and usually as a methodology that they had, they would reject the Hadīth of the Sadūq in the Usūl. This is not taken into consideration by the later Scholars and they do not differentiate between what is in the Usūl [the main Hadīth which Fiqh and rulings are derived from the Hadīth and chapter] and what is in other than the Usūl. The end result of the inability to apply this methodology, they authenticate many Munkar Ahadīth, because the Hadīth of the Sadūq or the Hadith of a Thiqah who does not narrate a lot of Hadīth, and isn't known by many singular narrations, if he makes Tafarrud in a foundation, then this is a place of dispute. From that; the Hadith that was narrated by Ahmad and Abū Dāwūd in his Sunan from the chain of Muhammad Ibn Ishāq from Abī 'Ubaydah Ibn 'Abdillāh Ibn Zam'ah from his father from his mother from Umm Salamah that the Prophet (sall Allāhu 'alayhi wa sallam) said: "On this day you have been allowed to take off Ihram when you have thrown the stones at the Jamrahāt, that is, everything prohibited during the state of Ihram is lawful except intercourse with a woman. If the evening comes before you go round this House (the Ka'bah) you will remain in the sacred state, just like the state in which you were before you threw stones at the Jamrahāt." And this report is Munkar. It is not possible to accept the Tafarrud of Ibn Ishāq in it, and even if the Tafarrud of Ibn Ishāq was accepted, it is not possible to accept the Tafarrud of Abī 'Ubaydah. This is a followed principle among the early Scholars, that in such a situation, the Tafarrud of the Sadūq is not accepted who is not known with precision and itqān [firmness/minimal errors] and a person who narrates many Ahādīth, and this is merely an example, for the examples are many. The later Scholars do not look except at what seems to be apparent of the chain and what Ibn Hajr said in at-Taqrīb "Thiqah" or "Sadūq" and in the end he says: "its chain is authentic."

And this (leads to) the fifth matter: That the later Scholars go by the apparent look of the chains. They authentic based upon this, as for the early Scholars, then no. They look at the chain and look at the matn [text], and when they look into the Isnād [chain], they look at several aspects:

The first aspect: The trustworthiness of the narrators.

The second aspect: As-Sama'āt [whether the narrators have met], they stress on the sama'āt alot.

The third aspect: At-Tafarrud, they stress on the chain and the tafarrûd.

The fourth aspect: Al-Mukhālafah [the differences between the narrators], they look at this very deeply.

The fifth aspect: Al-Ikhtilāf [inconsistencies in who he is narrating from], they look into it very deeply, sometimes they would rule upon it with Idtirāb [shakiness].

The early Scholars would consider this a very great concern; they wouldn't be heedless to any of these aspects.

The sixth matter: The Majhūl [unknown] Hadīth. The later Scholars weaken the Hadith of Majhūl al-'Ayn, or before that, they settled upon categorising Majhūl into two types:

Majhūl Hāl [two people have narrated from him] and Majhūl 'Ayn [one person has narrated from him].

So they weaken the Hadith of Majhūl al-'Ayn and some of them weaken the Hadith of Majhūl al-Hāl, and some of them authenticate it, but as for the early Scholars, then no. They mention conditions for a man whenever he would be considered Majhūl and whenever he would not be considered Majhūl. So if he narrates from a narrator who is trustworthy many times, who is not known to narrate from the weak narrators, nor from the unknown, then this would cause his Jahālah [unknownness] to be raised by the one who he narrated from. And they stipulate that his narrator must be consistent and not make Tafarrud in a foundation, and that he does not go against the trustworthy narrators, and this is not taken into consideration among the later Scholars. It is also narrated from the early Scholars that if a narrator narrates from a group of trustworthy narrators, his Jahālah [unknownness] would be raised from him, and by this, they make the issue of Tafarrud as an issue of Mukhālafah. So these are the differences, or some of differences, between the early and the later scholars, and by applying these principles, your Usūl would become upright. And if the Foundation is upright, the branches would follow and the end result would be good and by the deficiency of applying these principles you will destabilize the Usūl and if you've destabilized the Usūl, shakiness would be found in the branches, giving a poor end result.

Whoever votes in the democratic system – whether or not he himself is a candidate or nominee – has made himself a tāghūt, a rival to Allāh in rule and legislation

Fatwā released by Dawlatul-Khilāfah

Allāh (subhānahu wa ta’āla) ordered His slaves to worship and submit to Him alone and commanded them to disassociate from tāghūt and disbelieve in it.

{Whoever disbelieves in tāghūt and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing} (Al-Baqarah 256)

{And We certainly sent into every nation a Messenger, [saying], ‘Worship Allāh and disassociate from tāghūt’} (An-Nahl 36)

The Prophet (sall Allāhu ‘alayhi wa sallam) explained this, saying, “Islām has been built upon five matters: Worshiping Allāh and disbelieving in anything [worshiped] besides Him...” (Reported by Muslim from Ibn ‘Umar).

Tāghūt linguistically is from the Arabic root tagha (or tughyān), meaning to transgress the limits. This limit – in the context of the Qur’ān and the Sunnah – is the Tawhīd of Allāh, the tāghūt thus being anyone and anything by which the Unique Attributes of Allāh and sole right to be worshiped are transgressed upon. From the pillars of the Tawhīd of Allāh is that He alone has the right to legislate. Hence, the execution of, judgment by, and seeking judgment from any legislation besides His are major shirk. The evidences for this from the Qur’ān and the Sunnah are explicit and plenteous.

{Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to seek judgment from tāghūt, while they were commanded to disbelieve in it; and shaytān wishes to lead them far astray” (An-Nisā 60)

{Do they have ‘partners’ [whom they associate with Allāh] who have legislated for them of a deen that which Allāh has not permitted?} (Ash-Shūrā 21)

{Those who do not rule by what Allāh has revealed are indeed the disbelievers} (Al-Mā’idah 44).

Accordingly, human legislators, manmade laws, modern constitutions, judges who rule thereby, and rulers who enforce such upon others are all tawāghīt whom the Muslim must disassociate from and disbelieve in. In this regards, Ibnul-Qayyim (rahimahullāh) said, “Allāh (ta’āla) informed that anyone who seeks judgment from or rules by anything other than the Sharī’ah of Muhammad (sall Allāhu ‘alayhi wa sallam) has ruled by tāghūt and sought judgment from it. Tāghūt is anything by which the slave transgresses the limits through worship, following, or obedience. Thus, the tāghūt of any people is he whom they seek judgment from other than Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), or whom they worship alongside Allāh, or whom they follow without guidance from Allāh, or whom they obey in what they do not know to be in obedience to Allāh. These are the tawāghīt of the world; if you were to contemplate them and, at the same time, contemplate the condition of the people, you would see that most people have turned from the worship of Allāh to the worship of tāghūt, from seeking judgment from Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam) to seeking judgment from tāghūt, and from obeying and following Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), to obeying and following the tāghūt.” (I’lam al-Muwaqqi’īn)

Throughout history, legislative tawāghīt existed mainly in the forms of clergies and monarchies, with their flocks and subjects worshiping them through obedience and following. It was not until democracy was innovated and practiced by the pagan Greeks and Romans that the commoner became a participant in legislation itself. The false “gods” thereby grew in number from regime and clergy members to include all voters of the citizenry, as democracy is “the rule of the people”. According to this pagan creed, the people are the ultimate judge, all power is theirs, and they alone have the right to legislate. In modern, representative democracy, the people rule by choosing delegates who represent them and their whims executively, judicially, and legislatively. This “rule of the people” is not achievable except by referring to the ballot boxes, which proclaim the people’s desires. Through the ballot boxes, laws and constitutions are legislated, to be ruled and judged by. Through the ballot boxes, candidates and nominees are selected to represent the people, to be obeyed and followed. There is no rule for Allāh (ta’āla) in democracy except if His Law is in accordance with the desire of the people.

Thus, whoever votes in the democratic system – whether or not he himself is a candidate or nominee – has made himself a tāghūt, a rival to Allāh in rule and legislation. Whoever does this, is an apostate whether he is an open secularist or an alleged “Islamist,” as legislation is only for Allāh and judgment is His alone, not for the people, nor the constitution of the people, nor the representatives of the people. Accordingly, the person does not disassociate from the tāghūt of democracy – the “people” – and disbelieve in it if he has not abandoned the democratic vote.

One of the clear-cut, agreed upon principles of Īmān is that to consent to kufr is kufr. Consenting to kufr encompasses calling to kufr, supporting kufr, resolving to commit kufr, promising to commit kufr, and committing kufr for any so-called religious or worldly “interest” without being truly coerced into doing so. If one understands this principle, any shubhah (doubt) produced by the devils from amongst men – including the murtadd brotherhood – will collapse before him. Allāh (ta’āla) says;

{If you see those who mockingly delve in Our Āyāt, then turn away from them until they change their conversation} (Al-An’ām 68) and;

{It has indeed been revealed to you in the Book that if you hear the Āyāt of Allāh being disbelieved in and mocked, then do not sit with them until they change their conversation. Indeed, you would otherwise be like them. Indeed Allāh will gather the hypocrites and disbelievers in Hell all together}{An-Nisā 140}

In these Āyāt, Allāh (ta’āla) ruled that if a believer sits silently in a gathering in which kufr is committed, he is then equal to the perpetrators of the kufr. From this Āyah, the Scholars have derived the principle that “ar-rida bil-kufr kufr” (consenting to kufr is kufr). If someone apostatizes by merely sitting silently in a gathering of kufr while claiming to hate the kufr being committed, then what of the one who actively participates in the kufr? Worse yet, what of the one who actively makes himself a tāghūt – a rival to Allāh in legislation, judgment, and rule – by voting in the democratic system, thus partaking in “the rule of the people” and transgressing upon the Tawhīd of Allāh! Allāh (ta’āla) also says;

{Have you not considered those who practice [major] hypocrisy, saying to their brothers who have disbelieved among the people of the Scripture, ‘If you are expelled, we will surely leave with you, and we will never obey anyone against

you; and if you are fought, we will surely aid you.’ But Allāh testifies that they are liars. If they are expelled, they will not leave with them, and if they are fought, they will not aid them. And even if they were to aid them, they would surely turn their backs; then they would not be supported} (Al-Hashr 11-12)

In these Āyāt, Allāh (ta’āla) judged that those who make false promises to aid the kuffār sometime in the future against the Muslimīn have committed immediate kufr. In other Āyāt, He (ta’āla) explained that they commit kufr even if only promising to partially obey the kuffār in kufr, saying;

{Indeed, those who apostatized after guidance had become clear to them – shaytān enticed them and prolonged their hope. That is because they said to those who disliked what Allāh sent down, ‘We will obey you in part of the matter.’ And Allāh knows what they conceal} (Muhammad 25-26)

If they had apostatized by merely doing the aforementioned deed, how much worse of an apostate is he who makes himself a tāghūt by voting and thereby claiming “the power of the people”? Allāh (ta’āla) ended the story of the hypocrites in Sūrah al-Hashr, saying;

{[The hypocrites are] like the example of shaytān when he says to man, ‘Disbelieve.’ But when he disbelieves, he says, ‘Indeed, I am disassociated from you. Indeed, I fear Allāh, Lord of the worlds’} (Al-Hashr 17)

Likewise is the case of the alleged “Islamist” voter, as he delegates someone to commit kufr on his behalf and in his name, and then ridiculously claims he is innocent of the kufr that his delegate commits thereafter through his vote! Allāh (subhānahu wa ta’āla) also says;

{Have you not seen those who claim to have believed in what was revealed to you, and what was revealed before you? They wish to seek judgment from tāghūt, while they were commanded to disbelieve in it; and shaytān wishes to lead them far astray. } (An-Nisā 60)

In this Āyah, Allāh (subhānahu wa ta’āla) negates the Īmān of those who merely wish to seek judgment from tāghūt, never mind those who have actually done so. How much worse then is he who makes himself a tāghūt, by making ultimate and absolute judgment for himself and all other voters, who altogether are the tāghūt of any democratic nation? If he claims that he does so only intending “good,”

then he is like the hypocrites mentioned in the aforementioned Āyah, as Allāh (subhānahu wa ta'āla) describes them thereafter, saying;

{So how [will it be] when calamity strikes them because of what their hands have put forth and then they come to you swearing by Allāh, 'We intended nothing but good and concord'} (An-Nisā 62)

Allāh (subhānahu wa ta'āla) also says;

{Those who believe fight for the cause of Allāh, and those who disbelieve fight for the cause of tāghūt. So fight against the awliyā [supporters] of shaytān. Indeed, the plot of shaytān has ever been weak} (An-Nisā 76)

In this Āyah, Allāh (subhānahu wa ta'āla) pronounces takfīr upon those who fight for the cause of tāghūt. How much worse are the tawāghīt themselves for whom the disbelievers fight, the tawāghīt of democracy being the voters to whom judgment is referred in all fundamental matters. Allāh (subhānahu wa ta'āla) also says;

{Whoever disbelieves in Allāh after his belief... except for one who is forced while his heart is secure in faith. But those who open their breasts to disbelief, upon them is wrath from Allāh, and for them is a great punishment} (An-Nahl 106)

The Mufasssīrīn reported that this first Āyah was revealed regarding 'Ammār Ibn Yāsir (radiy Allāhu 'anhu) and other Muslimīn of Makkah who were severely tortured into cursing the Prophet (sall Allāhu 'alayhi wa sallam) and praising the idols of the mushrikīn. This is the only exception legislated by Allāh (subhānahu wa ta'āla) for someone to commit kufr. As for doing so to secure a worldly interest, then the next Āyah clarifies that such does not exclude the perpetrator from takfīr.

{That is because they preferred the worldly life over the Hereafter and that Allāh does not guide the disbelieving people} (An-Nahl 107)

Allāh (subhānahu wa ta'āla) also says;

{O you who have believed, do not take the jews and the christians as awliyā [allies]. They are awliyā of one another. Whoever among you takes them as awliyā, then, indeed, he is one of them. Indeed, Allāh guides not the oppressive people. Yet you see those in whose hearts is disease hastening to associate with

them, saying, ‘We are afraid a misfortune may strike us.’ But soon Allāh will bring conquest or a decree from Him, and they will become regretful over what they have been concealing within themselves} (Al-Mā’idah 51-52)

In these Āyāt, although the hypocrites attempt to justify their major hypocrisy with the fear of the kuffār gaining the upper hand, Allāh (subhānahu wa ta’āla) does not excuse them because their fear did not entail coercion according to the limits set by the Sharī’ah. Accordingly, one who votes in the democratic system is an apostate, even if he fears that the victory of one candidate or nominee will lead to the deportation and abuse of Muslimīn, as coercion recognized by the Sharī’ah in the case of kufr is unbearable torture, lethal execution, and the kuffār realistically threatening to commit such torture and execution immediately to the subjugated Muslim, as is manifest in the story of ‘Ammār Ibn Yāsir (radiy Allāhu ‘anhu). Fear of deportation and abuse is not coercion. Also, if supporting the jews and christians is apostasy, how much worse is supporting their tawāghīt or oneself becoming a tāghūt by voting and thus consenting to “the rule of the people” shared by all voters?

Moreover, the obligation upon a person if he is indeed coerced is hijrah; he is not excused for kufr committed due to coercion as long as he is able to perform hijrah. Allāh (subhānahu wa ta’āla) says;

{Indeed, those [people] whose souls the angels seize while they were wronging themselves – [the angels] will say, ‘In what condition were you?’ They will say, ‘We were subjugated in the land.’ The angels will say, ‘Was not the earth of Allāh spacious [enough] for you to emigrate therein?’ Indeed, their refuge is Hell – and what a horrible destination it is} (An-Nisā 97)

Ibn ‘Abbās (radiy Allāhu ‘anhu) narrated – as reported by at-Tabarī – that this Āyah was revealed regarding some subjugated Muslimīn of Makkah who concealed their Islām but later increased mushrik ranks during the battle of Badr until some of these subjugated persons were killed by arrows shot at them by the Muslim army. Members of the Muslim army then said, “These companions of ours were Muslimīn, but coerced, so ask forgiveness from Allāh for them.” Then Allāh (subhānahu wa ta’āla) revealed this Āyah, indicating those killed were not excused;

{except for the subjugated among men, women, and children who are unable to escape and know not the path [for travel]. It is those whom Allāh could pardon, and Allāh is ever Pardoning and Forgiving} (An-Nisā 98-99)

If they were not excused for merely increasing the enemy ranks without actually fighting the Prophet (sall Allāhu ‘alayhi wa sallam) and his companions (radiy Allāhu ‘anhum, how much worse than them is he who makes himself a tāghūt to be obeyed and followed instead of Allāh by voting in the democratic system! Allāh (tabāraka wa ta’āla) also says;

{Indeed, for Allāh is the pure Deen. And those who take protectors besides Him [claim], ‘We do not worship them except that they bring us closer to Allāh in position.’ Indeed, Allāh will judge between them concerning that over which they differ. Indeed, Allāh does not guide he who is a liar and severe disbeliever} (Az-Zumar 3)

He (subhānahu wa ta’āla) also says;

{We have indeed destroyed what surrounds you of cities, and We have diversified the signs that perhaps they might repent. Why then did those whom they worshiped besides Allāh – intending thereby to draw closer to Him – not aid them? But they indeed failed them. That was their falsehood and that which they had fabricated} (Al-Ahqāf 27-28)

These Āyāt indicate that the mushrikīn would commit their shirk seeking a religious “interest” – to get closer to Allāh (subhānahu wa ta’āla) – as they thought that they could not do so except through their idols, who symbolized their ascetic, charitable, hospitable, and religious ancestors. This good intention of wanting to come closer to Allāh did not excuse them from takfīr when they committed various forms of shirk, including seeking intercession from the absent and dead. Likewise, one who votes and thereby joins the tāghūt of democracy while claiming to support “Islām” is not exempted from takfīr. These Āyāt and others prove that the “Muslim” voter is a murtadd tāghūt (...).

Furthermore, if the passive members of the apostate resistance to Zakāh were murtaddīn merely for consenting willingly to the kufr of their tribes without actively fighting the Sahābah (radiy Allāhu ‘anhum), how much worse are those

apostates who actively join the body of voters who altogether form the tāghūt for any democratic nation?

In this context, it is important that any murtadd who apostatized by resolving to vote in the democratic system repent and contemplate the obligation upon him towards its tāghūt, the obligation upon him being the Millah of Ibrāhīm (‘alayhis-salātu was-salām, as Allāh (subhānahu wa ta’āla) said;

{We revealed to you to follow the Millah of Ibrāhīm, inclining toward truth; and he was not of the mushrikīn} (An-Nahl 123)

This Millah was described in other Āyāt, including;

{There has been for you an excellent example in Ibrāhīm and those with him, when they said to their people, ‘Indeed, we are disassociated from you and from whatever you worship besides Allāh. We denounce your kufr. And enmity and animosity have forever emerged between us and you until you believe in Allāh alone’} (Mumtahanah 4)

Allāh (tabāraka wa ta’āla) ordered the Prophet (sall Allāhu ‘alayhi wa sallam) do the same, in Sūrah al-Kāfirūn, saying;

{“Say, ‘Yā ayyahul-kāfirūn! I do not worship what you worship. Nor do you worship what I worship. Nor do I worship in the manner you worship. Nor do you worship in the manner I worship. You have your deen and I have mine.’}

This last Āyah means, “You have your false, corrupt religion of kufr, and I have my true, pure Deen of Islām, both of them having nothing to do with each other,” like the Āyah;

{If they deny you, then say, ‘You have your own deeds and I have mine. You are disassociated from what I do and I am disassociated from what you do’} (Yūnus 41)

Hence, Sūrah al-Kāfirūn was referred to as “the barā’ah from shirk” in various Ahādīth and Āthār. Abul-Jawzah (rahimahullāh) (d. 83AH) likewise said, “Read Sūrah al-Kāfirūn much and declare your bara’ah from the kuffar thereby.” (Ad-Durr al-Manthur)

The Tāifah Mansūrah fight back the pressure of the status quo; they do not succumb to it

By ash-Shaykh al-Mujāhid Abū Mus'ab az-Zarqāwī rahimahullah

And what contributes to this condition and strengthens it is a fitnah harsher on many people than all fitan mentioned before. This fitnah is that of one who knows the haqq or practices some of it, but is unable to carry it out completely – for one reason or another – in the manner that Allāh loves and accepts. Therefore, he spreads suspicions and rumors to discourage those who want to carry out the order of Allāh in the manner that pleases Allāh. He does such to justify his condition and preserve his gains. The reason this fitnah is harsher and more dangerous is that it contains fraud and deceit employed to hide the truth and turn people away from it.

May Allah have mercy on Shaykhul-Islām Ibn Taymiyyah who said, “Falsehood does not contribute anything to existence except to contaminate the truth.” And through this strange alignment and harsh combination, the condition became as described by the poet: “Every land will indeed witness a fitnah, where the deen is sold generously. Verdicts are given by the carrot and the stick, in accordance with the selfish desires and malicious inclinations.”

Thus, the status quo puts pressure upon many people who try to carry out the order of Allāh, until they feel that everyone surrounding them opposes what they are upon and combats them in every manner possible. They are upon a brutal path, without an aide or friend, while those surrounding them call them to peace, compromise, moderation, and halfway union with jāhiliyyah. This is done through well-known calls and banners. The fitnah increases and the misfortune grows when the claims are exhibited in a Shar'ī manner, justified by Fiqh, based upon moderation, and shown as rejecting and combating extremism. Then the accusations pour down from all levels upon those who want to carry out the order of Allāh. They are accused of ghulū, even terrorism, in addition to khārijīyyah. Thereafter, the slave finds himself tightly encircled by accusations and condemnations lacking Shar'ī proof. His hearing is deafened by the shouts flying at him from every direction. They cry that he is upon falsehood, ejected from the straight path, far from the Deen, and in opposition to the whole world. The goal is to put pressure upon the slave so in his mind he stops ascribing himself to the

truth, never mind calling others to it. Thereafter begins the compromise and retraction from the order of Allāh, to conform to the status quo.

The Imām al-Fudayl Ibn Iyād, may Allāh have mercy upon him, said, “How will you be if you remain to a time when you see people who do not differentiate between the truth and the falsehood, nor between the believer and the kāfir, nor between the trustworthy and the treacherous, nor between the ignorant and the knowledgeable. They will not know the good to be good nor the evil to be evil.”

Ibn Battah commented on al-Fudayl’s words by saying, “Indeed, we belong to Allāh and to Him we will return. We have reached that era, heard it, known most of it, and witnessed it. If a man whom Allāh has gifted with sound intellect and deep insight were to investigate, contemplate, and reflect upon the condition of Islām and its people – while following the most decisive path and the most guided way – it would become clear to him that the majority and prominent masses of the people have turned back upon their heels and backslidden. They have thereby deviated from the goal and turned away from the correct proof. Many people have ended up considering as fine what they used to consider as foul, considering as halāl what they used to consider as harām, and considering as good what they used to consider as evil.”

Ibn Battah’s last sentence is a clear indication of the fitnah caused by the pressure of the status quo, for many people succumb to the pressure and the tight siege of jāhiliyyah that encloses them from every direction like a bracket upon the wrist. They strive only to find their hearts broken, their souls defeated, and their backs weeping, under the hammers of this harsh condition. They then deny the ‘accusations,’ even disavowing from them and the ‘accused’ people. They declare themselves to be from a dissimilar methodology, one based upon moderation and realism – one that rejects extremism and fanciful idealism and meets with the status quo midway. It does not combat the status quo nor attempt to replace it; rather it attempts delicate reform and peaceful change, rooted in the status quo and in compliance with it. And for this reason, they mold and condition themselves, succumbing to every pressure.

Whereas the Tāifah Mansūrah fight back the pressure of the status quo; they do not succumb to it. This is because their main endeavor is to change reality by forcing it to submit to the order of Allāh. They do this by the grace of Allāh, then

through their certainty and patience. So the fitnah of the status quo and its pressure is the fitnah of strangeness in its different manifestations, which the Tāifah Mansūrah endures in its endeavor to carry out the order of Allah.

Know – may Allāh have mercy upon you – that since Allāh (subhānahu wa ta’āla) sent Muhammad (sall Allāhu ‘alayhi wa sallam) and honored him with Hijrah and victory, mankind has divided into three groups

By Shaykhul-Islām Ibn Taymiyyah and abridged by Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb rahimahumAllāh

Know – may Allāh have mercy upon you – that since Allāh (subhānahu wa ta’āla) sent Muhammad (sall Allāhu ‘alayhi wa sallam) and honored him with Hijrah and victory, mankind has divided into three groups: the Mu’minīn (believers), who are those who believe in him inwardly [in the heart] and outwardly [in words and deeds]; the kuffār (disbelievers), those who disbelieve in him outwardly, and the munāfiqīn (hypocrites), those who believe in him outwardly but not inwardly. In this regards, Allāh commenced Sūrah al-Baqarah with four Āyāt describing the believers, two describing the disbelievers, and thirteen describing the munāfiqīn.

Īmān (belief), kufr (disbelief), and nifāq (hypocrisy) each have pillars and branches, as proven by the Book and the Sunnah and as explained by ‘Alī Ibn Abī Tālib (radiy Allāhu ‘anhu) in a narration reported from him. Nifāq includes major nifāq, which causes one to be in the lowest level of Hellfire. This is like the nifaq of ‘Abdullāh Ibn Ubayy and others and it includes belying the Messenger (sall Allāhu ‘alayhi wa sallam), rejecting part of what he brought, hating him, not believing it to be obligatory to follow him, reveling in the losses suffered by his Deen, or becoming upset over victories for his Deen, and similar traits only held by the enemies of Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam). This form of nifaq existed during the life of the Messenger (sall Allāhu ‘alayhi wa sallam) and it continues to exist thereafter, even more so, since the causes of Īmān were stronger in his time. If nifāq existed despite the strength of Īmān then, it is more likely to exist in later times. This is major nifāq, from which we seek refuge with Allāh.

As for minor nifāq, then it is hypocrisy in one’s own actions, like lying when speaking, going back on one’s promise, or betraying trusts, as is famously reported from the Prophet (sall Allāhu ‘alayhi wa sallam), that he said, “The signs of the munāfiq – even if he does Salāh, fasts, and claims to be a Muslim – are three: When he speaks, he lies, when he promises, he goes back on his promise, and when he is entrusted, he betrays the trust.” (Reported by Muslim from Abū

Hurayrah) Included in this category is the abandonment of Jihād, as this is a trait of the munāfiqīn, as he (sall Allāhu ‘alayhi wa sallam) said, “Whoever dies without having fought nor having incited himself to fight, dies upon a trait of nifāq.” (Reported by Muslim from Abū Hurayrah).

Allāh revealed Sūrah Barā’ah [at-Tawbah], which was also called al-Fadīhah (the Exposer) because it exposed the munāfiqīn, just as Ibn ‘Abbās (radiy Allāhu ‘anhumā) said, “It is the Exposer, as ‘And amongst them are...,’ continued being revealed until they thought that no one would be spared from being mentioned therein.” Al-Miqdād Ibn al-Aswad said, “It is Sūrah al-Bahūth (the Seeker) because it sought out the secrets of the munāfiqīn.” Qatādah said, “It is al-Muthīrah (the Revealer), because it revealed the scandals of the munāfiqīn.” This Sūrah was revealed in the last of the Messenger’s (sall Allāhu ‘alayhi wa sallam) battles, during the Battle of Tabūk, after Allāh had honored Islām and made it victorious. So He revealed therein the conditions of the munāfiqīn, describing them with cowardice and stinginess. As for cowardice, then that is in their abandoning Jihād. And as for stinginess, then that is in their turning away from spending for the cause of Allāh. Allah (tabāraka wa ta’āla) says;

{Those who are stingy with what Allāh has given them of His bounty should not think it is something good for them. Rather, it is bad for them. On the Day of Resurrection, they will be strangled by what they withheld. And to Allāh belongs the inheritance of the heavens and the earth, and Allāh is informed about what you do.} (Āl ‘Imrān 180)

He also says;

{Whoever turns away on that day, unless changing direction for combat or joining [another] company [of troops], then he has earned the wrath of Allāh; and his abode is Hellfire – what a wretched destination.} (Al-Anfāl 16)

Also, regarding them being described therein with cowardice and panic, He (subhānahu wa ta’āla) says;

{They swear by Allāh that they are of you, but they are not of you. Rather, they are a people who are fearful – if only they could find a refuge,” like strongholds and fortresses, “or caverns,” in which they could settle, “or any tough entrance,” no matter how difficult it could be, “they would turn thereto,” away from Jihād,

“while running in flight,” i.e. moving swiftly, undeterred by anything, just as a wild horse bolts uncontrollably.} (At-Tawbah 56-57)

Allāh (tabāraka wa ta’āla) also says;

{The believers are only those who believe in Allāh and His Messenger – then do not doubt – and wage Jihād with their wealth and their selves for the sake of Allāh. These, they are the truthful.} (Al-Hujurāt 15)

So He defined believers as those who believe and wage Jihād. He (subhānahu wa ta’āla) also says;

{Those who believe in Allāh and the Last Day do not seek your permission to be excused from waging Jihād with their wealth and their selves, and Allāh is aware of those with Taqwā. Only those who do not believe in Allāh and the Last Day seek your permission [to be excused from waging Jihād]. Their hearts are in doubt, thus they waver in their doubt. (At-Tawbah 44-45)

This is Allāh saying that the believer does not seek permission to leave Jihād, and that only those who do not believe seek such permission. How, then, about one who leaves Jihād without even asking permission?! He (tabāraka wa ta’āla) said, describing them with stinginess;

{Nothing prevented their contributions from being accepted from them except that they disbelieved in Allāh and in His Messenger, that they do not come to Salāh except while being lazy, and that they do not spend [for Allāh’s cause] except reluctantly.} (At-Tawbah 54)

If this is Allāh’s (subhānahu wa ta’āla) censure of one who spends for Allāh’s cause, but reluctantly, then what about one who does not spend at all?! He (tabāraka wa ta’āla) also explained that when the munāfiqīn came close to Madīnah, they would sometimes say, “What happened to us is due to the misfortune you bring, as you called people to this Deen, fought them because of it, and opposed them.” At other times, they would say, “You told us to stay here; otherwise, if we had just abandoned the city, this would not have happened to us.” At other times, they would say, “You, with your small numbers and weakness, want to break the enemy?! Your deen has deluded you!” At other times, they would say, “You are insane; you have no minds. You want to destroy yourselves

and those with you!” At other times, they would say different kinds of harmful speech, thus Allāh (subhānahu wa ta’āla) described them, saying;

{They think the factions have not yet parted, and if the factions do come [again], they would like to betake themselves to the Bedouins, asking about your news [from afar]. And if they remained with you, they would not fight except very little.} (Al-Ahzāb 20)

So He (tabāraka wa ta’āla) described them with three traits. The first trait was that they – due to their fear – thought that the factions had not yet left the area. This is the condition of the coward in whose heart is a disease, as his heart is quick to believe frightful news and reject news of safety and security. The second trait was that these munāfiqīn wished not to be amongst the Muslimīn when the factions arrived. Rather, they wished to be in the desert, among the Bedouins, asking about the news of the Muslimīn from afar, “What is the news of Madīnah? What is the news of the people?” The third trait is that when the factions arrived with these munāfiqīn amongst the Muslimīn, the munāfiqīn would not fight except very little. Indeed, these three traits are applicable to many people today.

Allāh enjoined upon all His slaves to have kufr in the tāghūt and have Īmān in Allāh

By al-‘Allāmah ‘Abdur-Rahmān Ibn Qāsim an-Najdī rahimahullāh

“Allāh enjoined upon all His slaves to have kufr in the tāghūt and have Īmān in Allāh.”

Messengers were sent and Books were revealed for this purpose. Indeed, the Deen comprises two matters: disbelieving the tāghūt and having Īmān in Allāh. One who disbelieves in tāghūt and has Īmān in Allāh has indeed held onto the most trustworthy handhold that is unbreakable.

“Ibnul-Qayyim, may Allāh have mercy on him,”

He is the Imām, Muhammad Ibn Abī Bakr Ibn Ayyūb az-Zura‘ī ad-Dimashqī, who is well known as Ibnul-Qayyim al-Jawziyyah. He is author to works that have been well recieved by all. He passed away in the year 715 H.

“said: ‘The tāghūt is anything or anyone whose limit is exceeded by a person whether worshipped, followed or obeyed.’”

i.e., everything whose limit is transgressed by a person, a limit that is determined by the Sharī‘ah, becomes a tāghūt, be it the limit transgressed of an object of worship besides Allāh with any type of worship; one followed in disobedience of Allāh; or obeyed besides Allāh concerning authorisation and prohibition, such as declaring unlawful something Allāh has declared lawful or declaring lawful something Allāh has declared unlawful. Ibnul-Qayyim then stated: ‘If you consider the tawāghīt of this world you will find that they are all confined to these three types.’

“The tawaghith are many...”

i.e., if you understand the definition as defined by Ibnul-Qayyim proficiently, it will become clear that the tawāghīt among the children of Ādam are numerous and innumerable. The reason is that whoever transgresses his limit as defined by the Sharī‘ah will as a result become a tāghūt.

“...and their heads are five:”

i.e., the greatest tawāghīt through research, examination and study are five in number.

“Iblīs, may Allāh curse him;”

He is thier greatest leader. The meaning of being cursed is to be ousted and distanced as aforementioned Iblīs is ousted and distanced from the Mercy of Allāh.

“one who is worshipped and pleased;”

i.e., at that worship arising from the slave, whicher type of worship it is Such a person is a tāghūt who is from their leaders and major ones.

“one who calls the people to worship himself;”

Those who approve of extremism and undue glorication, such as Fir’awn and shuyūkh of deviation whose aims are attaining superiority in the land; spreading mischief and being taken as lords and being committed shirk with, as occurs in their absence and after their death. It is related that one such shaykh of deviation said: ‘Whoever has a need should approach my grave and seek delieverance from me!’

“one who claims to have some knowledge of the unseen;”

Such as astrologists, geomancers, etc.

“and one who rules by other than what Allah has revealed.”

Such as those who judge by the laws of jāhiliyyah and man-made laws. In fact, everyone who judges by other than what Allāh has revealed whether it be laws; something invented not from the Sharī’ah; or judging unjustly is a tāghūt, who is one of the greatest tawāghīt.

“The proof is His ta’āla saying; {There is no complusion in the Deen.}”

i.e., do not force anyone to embrace Islām, since it is evident, clear and its indication and proofs are unequivocal; none needs to be compelled to embrace it. One who is guided by Allāh, whose chest is expanded and insight illuminated by Him, will enter into it upon conviction. As for the one who has been blinded by Allāh, whose hearing and sight have been concealed by Him, it will not avail him to be forced and subjugated to enter the Deen. It has been mentoned that this

Āyah was revealed in connection to a number of children on the Ansār, who wanted to regain them after the Banū Nadhīr tribe had been expelled. It was also mentioned that this was the initial ruling and thereafter it was abrogated with the command to fight.

The Shaykh said: “Jihād was legislated by stages: the first that Allāh revealed was the permission of this with His saying; {Permission to fight is given to those (believers against kuffār), who are fighting them, because they have been wronged}. Thereafter, its obligation was revealed; {Fighting is ordained upon you all}. They were not commanded to fight those who kept peace with them or those who had a treaty with them Next, Allāh revealed in al-Barā’ah, the command to dismiss the treaties and to fight the mushrikīn one and all or to fight the people of the Book if they do not embrace Islām until they pay the jizyah. It was not permitted for them to leave off fighting them even if they wanted to strike a peace treaty if they had the capability to fight them. Ibnul-Qayyim said: ‘It was impermissible then allowed, then commanded with regard to those who initiated fighting against them and then it was commanded against all the mushrikūn. Allāh (ta’āla) says; {...then kill the mushrikūn wherever you find them}. (And) the Prophet (sall Allāhu ‘alayhi wa sallam) said, ‘Fight those who disbelieve in Allāh.’”

[حاشية الأصول الثلاثة]

This is an issue concerning which some of the later generations were confused

By Shaykhul-Islām Ibn Taymiyyah rahimahullāh

Hence it is clear that Jahm Ibn Safwān and his followers erred when they thought that Īmān is simply the matter of belief and knowledge of the heart, and they did not regard actions of the heart as being part of Īmān. They thought that a person could have perfect Īmān in his heart, yet at the same time he could insult Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), or oppose Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), and oppose the Awliyā of Allāh and take the enemies of Allāh as friends, and kill the Prophets (‘alayhis-salāh was-salām), and destroy Masājid, and show disrespect towards the Mushaf, and show the utmost respect to the kuffār, and the utmost disrespect towards the believers. They said, all of that is sin which does not nullify Īmān which is in the heart, indeed a person may do that whilst inwardly and before Allāh he is a believer. They said, indeed the rulings on the kuffār may be applied to him in this world because these words (or deeds) are signs of kufr, so he should be judged on outward appearance just as judgement may be based on confession and the testimony of witnesses, even though inwardly he may be different from that which he has confessed and that the witnesses have testified.

If the Qur’ān, Sunnah and Ijmā’ are quoted to them to prove that one of these people is a kāfir because of doing these actions and he will be punished in the Ākhirah, they say: these actions are an indication of the absence of belief and knowledge in his heart. So in their view kufr means only one thing, namely ignorance, and belief means only one thing, namely knowledge, or rejection or belief in the heart. So they dispute as to whether belief in the heart is anything other than knowledge, or is it merely knowledge? Though this is the most corrupt statement ever uttered concerning Īmān, it is the view of many of the scholars of kalām who were influenced by the murjiah. The Salaf, such as Waki’ Ibnul-Jarrāh, Ahmad Ibn Hanbal, Abū ‘Ubayd and others described as kāfir those who expressed this view. They said: Iblīs is a kāfir according to the Text of the Qur’ān, and he became kāfir because of his arrogance and his refusal to prostrate to Ādam, not because he disbelieved in any Text. The same applies to Fir’awn and his people, concerning whom Allāh (subhānahu wa ta’āla) said;

{And they belied them (Āyāt) wrongfully and arrogantly, thought their own selves were convinced thereof}.

[And he mentioned elsewhere regarding the specious arguments of the jahmiyyah and those similar:]

The Words of Allāh contain information and commands. With regards to the information, it is to be believed, and the commands are to be obeyed and submitted to. This is an action in the heart, based on submission to the command even if one does not do what is commanded... if there is any element of belittling or disrespect in the heart then there cannot be submission to the command, and thus there can be no Īmān in the heart. This is the very nature of the kufr of Iblīs, for he heard the command of Allāh and he did not disbelieve in any Messenger, but he did not obey the command or submit to it, and he was too arrogant to obey, so he became kāfir.

This is an issue concerning which some of the later generations were confused. They imagined that Īmān is basically nothing more than belief, then they thought like Iblīs and Fir'awn and others who did not disbelieve as such, either verbally or in their hearts, but their kufr was of the most extreme type. So they became confused, but they they had followed the guidance followed by the righteous Salaf, they would have known that Īmān is both words and deeds...

[After mentioning that both belief and obedience are essential, he said:]

He cannot be a believer unless both conditions are met, for if he fails to obey and submit he is being arrogant, so he is one of the disbelievers even if he believes. For kufr is more general than rejection. It may mean rejection and ignorance, or arrogance and wrongdoing. Hence Iblīs was described as kāfir and as being arrogant, but he was not described as rejecting or disbelieving. Hence the kufr of those who had knowledge, like the jews and thier ilk, is described as being the kufr of Iblīs, and the kufr of those who were ignorant, like the christians and their ilk, is described as misguidance, which is ignorance. Do you not see that a group of the jews came to the Prophet (sall Allāhu 'alayhi wa sallam) and asked him about some things, and when he told them, they said, 'We bear witness that you are a Prophet,' but they did not follow him. The same is true of Herclius and others. This knowledge and belief did not benefit them...

[Taken from Kitab al-Īmān and as-Sārim al-Maslūl]

Those who disbelieve fight in the path of the tāghūt

By ash-Shaykh Abu Salman (Faris az-Zahrani) rahimahullah

The second evidence: (And it is) from the Book of Allah ta'ala; {...those who disbelieve, fight in the path of taghut. So fight against the allies of shaytan; undoubtedly the plan of shaytan is weak.} And the meaning of taghut is what Ibnul-Qayyim rahimahullah stated: "Tāghūt is anything by which the slave transgresses the limits through worship, following, or obedience. Thus, the tāghūt of any people is he whom they seek judgment from other than Allāh and His Messenger (sall Allāhu 'alayhi wa sallam), or whom they worship alongside Allāh, or whom they follow without guidance from Allāh, or whom they obey in what they do not know to be in obedience to Allāh. These are the tawāghīt of the world; if you were to contemplate them and, at the same time, contemplate the condition of the people, you would see that most people have turned from the worship of Allāh to the worship of tāghūt, from seeking judgment from Allāh and His Messenger (sall Allāhu 'alayhi wa sallam) to seeking judgment from tāghūt, and from obeying and following Allāh and His Messenger (sall Allāhu 'alayhi wa sallam), to obeying and following the tāghūt." And ash-Shaykh Muhammad Ibn 'Abdul-Wahhab rahimahullah said: "The tawāghīt are many, but their heads are five: The First: The shaytān who calls the people to worship other than Allāh. The proof for this is His ta'ala saying; {Did I not command you O children of Ādam, that you should not worship the shaytān. Verily, he is a plain enemy to you.} [Surah Yasin: 60] The Second: The tyrannical and oppressive ruler who changes the rulings of Allah. The proof for this is His ta'ala saying;

{Have you not seen those (hypocrites) who claim to believe in that which has been revealed to you, and that which was revealed before you, and they wish to go for judgement (in their disputes) to the taghūt, when they have been ordered to reject them? But the shaytān wishes to lead them far astray.} [Sūrah an-Nisaa: 60] The Third: The one who judges by other than what Allāh has revealed, and the proof for this is His ta'ala saying;

{And whoever does not judge by what Allāh has revealed, then they are the disbelievers.} [Surah Al-Maa'idah: 44]

The Fourth: The one who claims to have knowledge of the Unseen, apart from Allāh. The proof for this is His ta'ala saying:

{He alone is the All-Knower of the Unseen, and He does not disclose His Unseen matters to anyone.} [Surah Al-Jinn: 26-27] And He ta'ala says: {And with Him lie the keys to the Unseen, no one knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls except that He knows about it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but that it is written in a Clear Record.} [Surah Al-Ana'aam: 59]

The Fifth: The one who is worshipped apart from Allāh, while being pleased with being worshipped. The proof for this is His ta'ala saying; {And whoever amongst them says: 'Verily, I am an ilah besides Him (Allāh)', then this person's recompense will be the Hellfire. That is the way we recompense the wrongdoers.} [Surah Al-Anbiyaa: 29]" And ash-Shaykh Muhammad Hamid al-Fiqi (rahimahullah) said: "That which we find in the statements of the Salaf (radiy Allahu 'anhum) is that the taghut is whatever deviates the slave away and prevents him from the worship of Allah, being sincere to Him in the Deen, in obeying Allah and His Messenger (sall Allahu 'alayhi wa sallam), whether that is from the shayatin of Jinn or from the shaytain of Ins (humans), trees, rocks and other than them. Included in this without any doubt: Judging and ruling by man-made laws that are foreign to Islam and its Shariah in all different matters that man has to place to judge in such as issues of blood, honor and wealth. Ruling and judging by these laws is the abolishment of the Laws of Allah; from establishing the Hudud, forbidding riba, khamr and others which are allowed in these laws and protected by laws that facilitate its spreading and implementation. Thus, these laws are a taghut and those who legislate and spread them are also tawaghit. This ruling includes all the likes of laws in every book that is man-made as these books divert the people from the truth that the Prophet (sall Allahu 'alayhi wa sallam) came with; whether on purpose or not, it is a taghut." And 'Abdul-Qadir Ibn 'Abdul-'Aziz (shifahullah) said: "The general apparent meaning of taghut is everything that is worshipped besides Allah. As for a deeper analysis and explanation then there are two types of tawaghit mentioned in the Texts of the Qur'an and Sunnah: the taghut in terms of worship and the taghut in terms of judgement. 1. The taghut in terms of worship is referred to in His ta'ala saying; {Those who avoid the taghut by not worshipping them...} Which is everything that is worshiped besides Allah whether it is shaytan or men, alive or dead, an animal, a tree, a stone, or a planet. That is in regards when one offers sacrifices for it, calls upon it, makes Salah for it besides

Allah or obeys and follows it in opposition to the Law of Allah. But it is restricted from the words, "what is worshipped besides Allah," by the words, "and being pleased with that," to remove those such as 'Isa Ibn Maryam ('alayhis-salam) and others from amongst the Prophets, Angels and righteous who are worshipped besides Allah but are not pleased with that, not one of them is named a taghut. Ibn Taymiyyah (rahimahullah) said: "And He ta'ala says; {And the Day when He will gather them all together, then He will say to the angels: 'Was it you that these people used to worship?' They will say: 'Glorified are You! You are our Wali instead of them. No, but they used to worship the jinn, most of them were believers in them.'} Meaning that the Angels did not order for that but rather it was the jinn that ordered them to be slaves of these idols, as there are shayatin for these idols (living inside), similarly to how the shayatin possess those who worship planets until one of the shayatin is revealed and speaks to him, and it is a shaytan from the shayatin. This is why He ta'ala says; {Did I not command you, O children of Adam, that you should not worship shaytan? Verily, he is a plain enemy to you. And that you should worship Me. That is the straight path. And indeed he did lead astray a great multitude of you, Did you not then understand?} And He saying; {Will you then take him and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the dhalimun.}"

1. The taghut in terms of judgement, and it is taken from His Saying; {...they wish to go for judgement to the taghut...} And it is everything that is sought judgement from besides Allah, whether a constitution or systems or ruling by other than what Allah revealed whether from a ruler or a judge and other than them." Based upon all that, it is undoubtedly clear that america is a taghut, the security council is a taghut, the united nations is a taghut, international laws set by them is a taghut, and that the contemporary governments like what has passed are tawaghit. In this Ayah He subhanahu clearly shows that those who disbelieve fight in the path of the taghut, and are allies of the shaytan. Whoever fights under the banner of america is a kafir, whoever fights under the banner of britain is a kafir, whoever assists in transporting their soldiers is a kafir, whoever opens airports for them is a kafir, whoever protects them is a kafir, whoever

assists in transporting their ammunition onto trucks is a kafir etc. Whoever fights with them then he is from them, whether he fits the description by his hand or his tongue or his opinion or his fatawa or his articles or his positions. The Messenger of Allah (sall Allahu ‘alayhi wa sallam) said: “Fight the mushrikin with your wealth, yourselves, and your tongues.” And he (sall Allahu ‘alayhi wa sallam) said: “Allah will enter three person into Jannah for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it...”

The Ayah is proof that those who help this coalition in their fight against the Muslimin with any kind of aid then he is from the allies of the shayatin al-kafirin. ‘Abdul-Qādir Ibn ‘Abdul-‘Azīz says after citing this Ayah: “So everyone who fights to defend a kāfir ruler or constitution or kāfir laws – as the helpers of the apostate rulers do – then he has fought in the path of the tāghūt, and everyone who fights in the path of the tāghūt is a kāfir. He ta’ala says; {And those who disbelieve fight in the path of the tāghūt} And what is included within this is fighting with speech or actions as we have quoted from Ibn Taymiyyah. Ponder over His ta’ala statement; {So fight against the allies of the shaytān} For this clarifies to you that the tāghūt in essence is the shaytān who calls towards kufr, and that whoever fights in the path of the tāghūt, then he is in essence only fighting in the path of the shaytān, and this is also from the aspect of re-assuring their disbelief, for verily the allies of the shaytān are the disbelievers, as He ta’ala says; {And those who disbelieve, their ally is the tāghūt} And He ta’ala says; {Verily, We made the devils allies to those who do not believe} So this is from the most clearest of proofs pertaining the kufr of the helpers of the apostate rulers by speech; such as some of the evil scholars and journalists, and by action; like the soldiers with their various kinds, that they fight in the path of the tāghūt, and whoever fights in his path is a kāfir, and ruling upon them all with kufr does not have to necessitate them directly being involved in the fighting, or that fighting occurs, rather everyone who was designated as an intermediary of these rulers for fighting on their behalf, and on behalf of their kufr ruling systems – which is the path of the tāghūt – then he is a kāfir. And if Allāh has ruled upon the one who seeks judgement to the tāghūt with disbelief, then how about the one who fights alongside him and in his path?” I say: Indeed “The Peninsula Shield” (a coalition formed by the Arab gulfs states) or other than them whom fight today alongside

America, enter within this Ayah and it is from the most clearest of matters that no one doubts of, except whomever Allāh has blinded his vision and deafened his ears and deviated his heart, Ya Allāh keep us firm upon the Haqq until we meet you, our Lord do not deviate our hearts after you have guided us, and bestow upon us from your mercy, verily you are Al-Wahhāb.

This is the Fatwā of the great Scholars of that time. This is Ibn Kathīr, but people are like donkeys carrying books; they read this book of Ibn Kathīr but then they are a muftī for a secular regime

By Dr. Muhammad ‘Alī al-Jazūlī hafidhahullāh

Before talking about Shaykhul-Islām Ibn Taymiyyah I would like to correct a historical issue. Ibn Taymiyyah did not witness the Tartār who were occupying Baghdād the first time, the Tartār had two invasions on the Islamic state, the first invasion was when they were still kuffār asliyyīn, the first invasion was with Genghis Khan and Hakaw and they were kāfir aslī, they had not accepted Islām but when they came they were kuffār asliyyīn and they occupied the lands of the Muslimīn. They were defeated in the battle of ‘Ayn Jālūt in 658 and at that time Ibn Taymiyyah (rahimahullāh ta’āla) was not born yet because he was born on Monday afternoon in the year 661. But Ibn Taymiyyah witnessed the Tartār who were murtaddūn. When these Tartār mixed with the Muslimīn, they claimed to be believers and accepted (Islām). Some of them strengthened their soldiers and their armies and then attacked Baghdād and entered up to Halab in ash-Shām. They were ruling the lands that they had invaded with a book called al-Yāsiq which means that they had annulled the Islamic Sharī’ah. They said (by their actions): We are Muslimīn and we perform Salāh but we do not want the Sharī’ah. We want to rule with the book that was written by our grandfather Genghis Khan called al-Yāsiq.

Oh my honorable brother, it is surprising that some people who claim to belong to Salafiyyah and they claim that Ibn Taymiyyah is their Imām and Scholar that they refer to, though they are not taking the same position of Ibn Taymiyyah concerning the man-made laws. Ibn Taymiyyah did not face America but he faced apostate rulers. Ibn Taymiyyah did not face kuffār asliyyīn who had occupied the lands of the Muslimīn, but he faced Kazan in the battle of Sharhab in 702 and he was amongst its leaders and pioneers and we shall see. He faced Kazan who was claiming Islām and all he did was cancel Islamic Sharī’ah and this itself is kufr and apostasy, he (Kazan) was ruling with another (law) called al-Yāsiq. Ibn Taymiyyah faced situations that were (at their worst) less dangerous than our situations now. We are facing kufr and a national kufr. We are facing rogue disbelievers and local

disbelievers who are ruling the Muslim lands with other than Islām. This is why the opinion of Ibn Taymiyyah and his students; there is no library of a jurist or an Islamic researcher or a student of knowledge which does not contain Tafsīr Ibn Kathīr, they all have Tafsīr Ibn Kathīr, there is none of those who do not know his Tafsīr and I want you brothers to go back home and open Tafsīr Ibn Kathīr Vol. 2 pg. 67 and look at his Tafsīr of the Saying of Allāh in Ayah 50 Sūrah Al-Mā'idah.

{Then is it the hukm of jāhiliyyah that they desire? But who is better than Allāh in judgement for a people who have certain Īmān}

Oh Kazan! You prefer the hukm of jāhiliyyah of your grandfather Genghis Khan? And who is better is better in judgment than Allāh if you were a true believer? As far as you ruling with the law of your grandfather Genghis Khan and giving up ruling by the Sharī'ah, you are kāfir. Ibn Kathīr (rahimahullāh ta'āla) said in his Tafsīr of the Āyah: "He, the Most High, objects to those who leaves from under the ruling (Hukm) of Allāh, which encompasses all of what is good and which forbids evil, and goes to other than that, from the opinions and desires and terminologies, which are fabricated by men with no basis in the Sharī'ah of Allāh. Such as the people of jāhiliyyah who used to rule in accordance with misguidance and ignorance, from which they would fabricate with their opinions and their desires. And likewise, what the Tartar rule in, according to the kingdom-oriented politics that have been taken from their king, Genghis Khan , who fabricated for them 'al-Yāsiq', which is a phrase that refers to a book assembled from rulings he took from several legislations from those of the jews and the christians and the Millah (Islām) and other than them. And in it are also several rulings, which he took from his own views and desires. So it became a followed legislation amongst his descendants, which they put ahead of the ruling (Hukm) of Allāh and the Sunnah of His Messenger (sall Allāhu 'alayhi wa sallam).

So whoever does that, then he is a kāfir whose fighting is wājib (obligatory) until he returns to the Hukm of Allāh and His Messenger (sall Allāhu 'alayhi wa sallam) such that he does not rule by other than it neither a little nor a lot."

This is the Fatwa of the great Scholars of that time. This is Ibn Kathīr, but people are like donkeys carrying books; they read this book of Ibn Kathīr but then they are a muftī for a secular regime. Some of them have Ibn Kathīr's books in there library while they are part of a secular system. They are 'fuqahā'. Ibn Kathīr says

al-Yāsiq is a book which is goes against Qur'ān and whoever follows it and judges by it and rules by it then he is a disbeleiver that must be killed. This is what Ibn Kathīr was saying.

Similar to what Ibn Kathīr said the staunch spokesman of truth among the Scholars in our era Muhammad al-Amīn ash-Shanqītī, the companion of Tafsīr said he has a book called Adwā al-Bayān fī Tafsīr al-Qur'ān bil-Qur'ān and who was a teacher in the Islamic University of Madīnah, Muhammad al-Amīn ash-Shanqītī. He says when interpreting this Ayah;

{he shares not his legislation with anyone}

“This is in Sūrah al-Kahf (the cave) and people know Āyah 110 of Sūrah al-Kahf; {do not associate in the worship of his Lord anyone.} But Āyah 26 of Sūrah al-Kahf says; {He shares not in His legislation with anyone.}” Where is this Āyah situated? What does it mean? {He shares not his legislation with anyone} Where are the enlightened scenes? Where is the enlightened scenes in our judgement nowadays? Is there any Muslim that fears Allāh? Is there any believer who knows that this Speech is from Allāh? And that this Speech is from Allāh and it was sent down to him as advice and a Message from Him and that he will be asked about it? Is there any Muslim who asked himself what is the meaning of; {He shares not in His legislation with anyone}

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Afterash-Shanqītī (rahimahullāh ta'āla) in volume number 6 page 573 said: {He shares not His legislation with anyone} and it as He ta'āla says {those who do not judge by what Allāh has revealed – those are the disbelievers} And it is as He ta'āla says {But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.} and it is as He ta'āla says {And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.} and it is as He ta'āla says {And His is the [final] decision, and to Him you will be returned.} and it is as He ta'āla says {The decision is only for Allāh; upon Him I have relied, and upon Him let those who would rely [indeed] rely.} and it is as He ta'āla says {Legislation is not but for Allāh. He has commanded that you worship

not except Him, that is the correct deen but most people do not know} and it is as He ta'āla says {And Allāh decides; there is no adjuster of His decision. And He is swift in account.}"

After he mentioned all these (and other) Āyāt which state that Allāh is the only Judge and the One who disputes about this has committed shirk that takes him out of the Millah, after this he says: "And with these Heavenly texts that we have mentioned, it becomes quite clear that the ones who follow the fabricated laws, which the shaytān has legislated upon the tongues of his 'Awliyā and which oppose that which Allāh, Jala wa'āla has legislated upon the tongues of His Messengers, 'alayhim salām, that no one doubts their kufr and their shirk except him who Allāh has removed his sight and has blinded them to the light of the revelation."

And before Ibn Taymiyyah, and before Ibn Kathīr, and before ash-Shanqītī; Imam Ibn Hazm (rahimahullāh ta'āla) said in his book al-Ahkām fī Usūl al-Ahkām: "Our Lord says; {But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission}. This is enough for one who is cultured and uses reason. Let every one of you search into himself, if he sees himself taking as a judge or a ruling with someone other than Allāh and His Messenger (sall Allāhu 'alayhi wa sallam), whether it be a Sahābī, a Tābi'ī, or Mālik or ash-Shāfi'ī or al-Awzā'ī, then know that Allāh swore by Himself that he is not a believer and if he is not a believer then he is a kāfir, there is no third."

It has reached us that some people are confused as to waging Jihād against those who claim to be Muslim – Is this Jihād legislated or not?

A treatise written by some students of Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb rahimahumullāh

Al-Hamdulillāh, and we praise and thank Him... It has reached us that some people are confused as to waging Jihād against those who claim to be Muslim – Is this Jihād legislated or not?

So we respond, and success is from Allāh: This Jihād is legislated (Mashrū’) for a number of reasons:

١) One of them is “rebellious against the (Muslim, Muwahhid) ruler of the Muslimin”. So whosoever rebels against the (Muslim, Muwahhid) ruler, then it is obligatory upon the entire Ummah to wage Jihād against them...

٢) The second matter which requires Jihād against whosoever perpetrates it, is not performing Takfīr of the mushrikīn, or doubting their Takfīr; because this is from the nullifications of Islām, and it invalidates it. And the proof for this is the statement of the Prophet (sall Allahu ‘alayhi wa sallam), “Whosoever says: ‘None is worthy of being worshipped, except Allāh,’ and disbelieves in whatsoever is worshipped other than Allāh, then his wealth and blood are protected, and his reckoning is with Allāh.” So he has attached the safety of one’s life and property with two affairs: 1) The statement “Lā ilāh illā Allāh”, and 2) disbelief in whatsoever is worshipped other than Allāh. Thus, the blood and wealth of a person is not protected unless he fulfills both stipulations. Firstly, the statement “Lā ilāh illā Allāh,” and the goal is its meaning, not merely its recitation; and its meaning is the singling out of Allāh with every type of ‘Ibādah. And the second stipulation is “disbelieving in that which is worshipped other than Allāh”, and this implies making Takfīr of the mushrikīn, and declaring Barā’ah from them and whatsoever they worship along with Allāh.

So whosoever does not do Takfīr of the mushrikīn of the Turkish kingdom [Ottoman Empire], and the grave-worshippers, those who worship saints, and forsake the Tawhīd of Allāh, and disguise the Sunnah as a bid’ah – then such a person (who doesn’t do Takfīr upon them) is a kāfir just like them, even if he

hates and despises the religion of the grave-worshippers, and loves Islām and the Muslimin...

۞) The third matter that obligates (Wājib) waging Jihād against whosoever commits it, is Mudhāharah, and assisting the mushrikīn against the Muslimīn, whether physically or through speech, or through the heart [loving them], or through wealth – then such a person is kāfir outside of Islām. So whosoever aids the mushrikīn against the Muslimīn, or gives the mushrikīn some money with which they can benefit in their war against the Muslimīn – through his own choice [and not through coercion] – then such a person is a kāfir. As Shaykh Muhammad Ibn ‘Abdul-Wahhāb, rahimahullah, said, “The eighth nullification of Islām: Helping the kuffār and cooperating with them against the Muslimīn. As Allāh (Most High) has said;

{And if any amongst you takes them (kuffār) as awliyā, then surely he is one of them (kuffār).}

So whosoever fits any of these descriptions which nullify Islām, or forbids any of the manifest symbols of Islām, or abstains from instituting a manifest law from the Sharī’ah, then Jihād is to be waged against them until they accept it and apply it.

And so by this, it will become clear to you that doing Jihād against these people is from the most virtuous Jihād – but none will be able to realize this fact except the wisest people. But as for those who have no wisdom at all, then they do not believe in any Jihād except against the worshippers of statues only – but as for those who pronounce the Shahādatayn, then those ignorant people do not view any Jihād against them. And this matter has become complicated to even the best men in this era. As ‘Umar said to Abū Bakr: “How is it that you will fight these people? Even though the Messenger (sall Allāhu ‘alayhi wa sallam) said, “I have been ordered to fight the people, until they testify that “There is none worthy of being worshipped, except Allāh”. So if they say this, then their blood and property are protected from me, except for its rights?” So then Abū Bakr replied, “Indeed Zakāt is from its (the Kalimah’s) rights. And I swear by Allāh, if they were to refrain from giving a young she-goat that they used to give during the time of the Messenger (sall Allāhu ‘alayhi wa sallam) then I would fight them for that.”

So this proves that whosoever refrains from a right (requisite) from the rights of Islām, then Jihād is obligatory (Wājib) against him, and this Jihād is one of the most virtuous deeds. And the only one that would be able to truly realize this, is he who is from amongst the wisest and most knowledgeable of mankind, so he should praise Allāh for that blessing. And the evidence that only the wisest people would be able to grasp this, is the discussion between Abū Bakr and ‘Umar. Abū Bakr understood that waging Jihād against them is the Truth, even though they uttered the Shahādatayn and abandoned shirk – but ‘Umar did not understand this, until Abū Bakr explained it to him. And the ‘Ulamā’, may Allāh have mercy upon them, counted this as one of the virtues of Abū Bakr, radiy Allahu ‘anhumā; So this is enough for whosoever intended to find the Truth. But as for those whose hearts have been blinded by whims and desires, then there is no chance in him.

Wa lā hawla wa lā quwwata illā billāh al-‘Aliyy al-‘Athīm. Wa Huwa hasbunā wa ni’ma al-Wakīl. Wal-Hamdu Lillāhi Rabbil-‘Ālamīn. Wa sall Allāhu ‘alā Nabiyyinā Muhammad, aa Ālihi wa Sahbihi wa sallam.

[Ad-Durar as-Saniyyah (9/290-293)]

Who from the 'Ulamā supports you?

بسم الله الرحمن الرحيم

Alhamdulillah Rabbil-'ālamīn; a frequent, wholesome praise, praising Him as He loves and is pleased with. May Allāh send His Salāh and Salām upon the best of the Mursalīn, His slave and Messenger, the Imām of the Mujāhidīn; the one sent before the hour with the sword as a mercy to the 'ālamīn; to manifest it over all other ways of life, even if hated by the mushrikīn.

Allāh (tabāraka wa ta'āla) says;

{And they say: "Why is not this Qur'ān sent down to some great man of the two towns? Is it they who would portion out the Mercy of your Lord? It is We who portion out between them their livelihood in this world, and We raised some of them above others in ranks...} (Az-Zukhruf 31)

This shubhah (doubt), and I mean by shubhah the question: "Who from the 'Ulamā supports you?", is one that is not recent but seeing that the opponents of the Khilāfah have not ceased to repeat this and the articles which responded to this shubhah have for the most part all been deleted, I felt compelled to respond to this and to let it be an arrow for the ansār of Khilāfah, I ask Allāh to facilitate my objective and direct my affair. The question should be brought: "Who do you mean when you say the 'Ulamā?" Do you mean the muftī of Sa'ūdiyyah and the committee of kibār al-'umalā? Do you mean the muftī of Misr and their goons? Do you mean Zayd and Rabī' al-Madkhalī? Or Yāsir Qādī and Hamzah Yūsuf? 'Isām and 'Umar Ibn Mahmūd? Who? Depending on what group one asks you will receive a different reply. Each group common in the fact that they have judged the truth by men and not men by the truth, so when the Islamic state ejected from the desires of such men their followers deemed the Islamic state having ejected from the straight path. This false principle of judging the truth by men and not men by the truth is proven false Textually and intellectually.

{But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in full submission}

Imām Ibn Hazm (rahimahullāh) commented on the above Āyah saying: "This is enough for one who is cultured and uses reason. Let every one of you search into

himself, if he sees himself taking as a judge or a ruling with someone other than Allāh and His Messenger (sall Allāhu ‘alayhi wa sallam), whether it be a Sahābī, a Tābi‘ī, or Mālik or ash-Shāfi‘ī or al-Awzā‘ī, then know that Allāh swore by Himself that he is not a believer.” (1) If he said this about those giants who have passed (rahimahumullāh) in matters of fiqh, imagine what he would say looking at our situation today where people have closed the Book of Allāh (tabāraka wa ta’āla) and the Sunnah, placing unfounded stipulations on referring to the Qur’ān. Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) said: “The Sixth Foundation: Refuting the doubt that shaytān has placed concerning the abandonment of the Qur’ān and the Sunnah and (instead) following the scattered and divergent opinions and desires. Which is that the Qur’ān and the Sunnah are not known except to the absolute Mujtahid, and that the Mujtahid is described with such and such (quality or requirement), with such descriptions that are not even perhaps found completely with Abū Bakr or ‘Umar (radiy Allāhu ‘anhumā). And that if a person is not like this (with these qualities), then he should turn away from them (the Qur’ān and the Sunnah) by certain obligation, in which there is no doubt or difficulty. And that whoever sought guidance from them (the Qur’ān and the Sunnah), then he is either a zindīq or majnūn, due to the difficulty in understanding them both (according to their false claims). So glorified is Allāh, and by His praise, how much has Allāh explained, both legislatively (in the Sharī‘ah), and by way of (Divine) decree, and also (by way of His) creative ability and (His legislative) command, in refuting this cursed doubt, from a variety of different angles that have become general necessities (in knowledge). {But most of mankind do not know}.” (2)

The Scholar of the Sahābah ‘Abdullāh Ibn Mas’ūd (radiy Allāhu ‘anhum) said: “A man should not blindly follow another in regards to his deen, believing if he believes and disbelieving if he disbelieves, for one should not take a role model in evil.” (3) Following in those lines is what our Shaykh Ibn Lādin (rahimahullāh) said: “If you know the truth, you will know its followers. You will not know the truth by looking at men; it is in the Book of Allāh (subhānahu wa ta’āla), which is one of the constants for us.” (4)

Without question, the opinions of some have become skyscrapers to their followers, blocking them and hindering them from seeing the light of the haqq. Ash-Shaykh Usāmah Ibn Lādin (rahimahullāh) addressing this issue said: “Let me

mention the Sahīh Hadīth that benefits whoever is guided by it and destroys whoever strays from it. The Prophet (sall Allāhu ‘alayhi wa sallam) said, “Those who came before you perished because when one of their nobles stole, they let him go, and when one of their weak men stole, they punished him” (Bukhārī). So ponder over it, people of insight, for this is one of the reasons for our situation wa lā hawla wa lā quwwata illā billāh. I should also mention the story of how Khālīd Ibn Walīd came into Islām, so that your minds can be freed from blind following. After he came into Islām late in life, Khālīd (radiy Allāhu ‘anhu) was asked, “Where was your mind, that you didn’t see the light of Prophecy right before you for twenty years?” And he replied, “There were men in front of us whose (false) ideas were like mountains.” Imām Ahmad (rahimahullāh) said, “It is only from a lack of understanding that a man would blindly follow other men and their deen.” (5) And the sayings on these can fill volumes.

Everyone saw and can see the nations of kufr rallying together, the likes of which we have not seen before, from America and her allies of Europe, to Russia to Iran and the rāfidah to the murtadd gulf rulers to the murtadd brotherhood to the jews in the rear, allying with each other against the Islamic State. Everyone sees Tawhīd established, the Sharī’ah implemented, the kawniyyah Āyāt from the conquests and the firmness in battles despite being heavily out numbered and materially outmatched, the destruction of the Skyes Picot border, the spreading to different parts of the world, the Qurayshī Imām, the following of the Salaf in sayings and actions, the near perfect resemblance to the state founded by Shaykhul-Islām Muhammad Ibn ‘Abdul-Wahhāb (rahimahullāh) and then someones says: “I will follow whatever Shaykh Fulān says.”

{Indeed, the worst of living creatures in the sight of Allāh are the dead and dumb who do not use reason. Had Allāh known any good in them, He would have made them hear. And if He had made them hear, they would have turned away, while they were refusing.} (Al-Anfāl 22-23)

If it is said: “But the majority oppose you!” Or the similar saying: “You went against the Jamā’ah!” Then this is still a false principle and how strange it is that one would use the majority as a proof.

{And if you obey most of those on earth, they will mislead you far away from the Path of Allāh.}

(Al-An'ām 116)

{Indeed We have brought the truth (Muhammad sall Allāhu 'alayhi wa sallam with the Qur'ān), to you, but most of you have a hatred for the truth.} (Az-Zukhruf 78)

{And most of them believe not in Allāh except that they attribute partners unto Him} (Yūsuf 106)

And many more Āyāt similar to these vilifying the majority, but on the other side; praising the minority:

{But when fighting was ordained for them, they turned away, all except a few of them.} (Al-Baqarah 246)

{Had it not been for the Grace and Mercy of Allāh upon you, you would have followed shaytān, save a few of you.} (An-Nisā 83)

On this note our Shaykh Ahmad Jibrīl (hafidhahullāh) said: "So the minority are praised by Allāh when they are on the right path, and that is usually the trend – that the people of truth are a minority." (6) And he said: "70 'Ulamā issued Fatāwā that Imām Ahmad should be executed. That was the popular opinion back then. Don't be fooled by popular opinions today." (7)

More proof is that the Prophet (sall Allāhu 'alayhi wa sallam) said: "Islām began as something strange and will return to being strange as it began, so give glad tidings to the strangers" (Muslim). Alhamdulillah who made the truth plain and clear for everyone to understand. Shaykhul-Islām Muhammad Ibn 'Abdul-Wahhāb (rahimahullāh) commented on the above saying: "If Islām returns to be just as it began (strange), then how ignorant is he who uses the majority of the people as a proof." (8) 'Abdullāh Ibn Mas'ūd (radiy Allāhu 'anhu) said: "The Jamā'ah is whatever agrees to the truth, even if you are alone in that." (9) The Imām Ishāq Ibn Rahāwiyah (rahimahullāh) said: "If you asked the ignorant about as-Sawad al-A'dham, they will say it is a collective of the people, but they do not know that the Jamā'ah is the Scholar who holds fast to the narrations of the Prophet (sall Allāhu 'alayhi wa sallam) and his path. So whoever is with him and follows him, then they are the Jama'ah." (10)

Back when this shubhah was at its peak you even heard some going as far as claiming an Ijmā', 1436 years (at the time of the claims) after Hijrah and 1000 years after the blessed generations. "Whoever claims Ijmā', he is a liar. How does he know? Perhaps they differed." (11) "And the stipulated Ijmā' is that which the Salaf as-Sālih were upon; since after them, disagreement increased, and the Ummah spread out." (12) "With regards to the verdicts of the Islamic Fiqh Assembly that are unanimously agreed upon by all its members, they are not regarded as a Shar'ī Ijmā', as the members of the Assembly are not the entire group of authority and knowledge in the Muslim Ummah." (13)

In regards to those who once supported the Mujāhidīn but now fight the Mujāhidīn with their fatāwā and entrenched themselves in the camp of the misguided murtaddīn, then they are not the first to have back tracked, and we ask Allāh for safety and to keep our hearts firm on Tawhīd until we meet Him. Before them was one who had a bigger impact on the Salafiyyah Jihādiyyah Manhaj, 'Abdul-Qādir Ibn 'Abdul-'Azīz (Sayyid Imām). But when he came out and opposed the Mujāhidīn, going against what he was previously upon, the Shaykh Abū Yahyā (rahimahullāh) responded to him and refuted his claims beautifully, walhamdulillah. I ask you by Allāh, has the Jihād suffered any with the supposed retractions from those who once supported it?

"There will not cease to be a group of my Ummah, manifest upon the truth. They will not be harmed by those who forsake them, until the affair of Allāh comes to pass and they are uppermost." (Muslim)

Re-enforcing what has preceded Shaykh Ahmad Jibrīl (hafidhahullāh) and highlighting this point mentioned: "Truth is not known by men, know the truth and you will recognize the men, attaching your heart to the truth eliminates the shock when men change." (14)

A side issue that is connected to this is: The necessity to mend ones intentions. How many were once in support of the haqq and backslid? How many has the shaytān enticed? How many has fitnah merely looked at them and withdrawn? The situation of some people should increase one in the fear of Allāh and the fear of misguidance. Do not ever think Allāh needs us to support the truth, we are the ones in need of supporting the truth. Mend the niyyah to make sure everything one does is seeking the Face of Allāh and the pleasant abode. Remove the weeds

of the hearts and prevent it from falling sick and becoming diseased. Looking around today and in years gone one understands the saying of Ibn Mas'ūd (radiy Allāhu 'anhu), and even though some have spoken about its authenticity, its meaning is correct and it has been met with acceptance from the Scholars of Ahlus-Sunnah and frequently found in their books: "Whoever wants to follow a path, let him follow the path of one who has died, for the living are not safe from fitnah. I mean the Companions of Muhammad (sall Allāhu 'alayhi wa sallam). They were the best of this Ummah: the purest in heart, the deepest in knowledge and the most straightforward. Allāh chose them to accompany His Prophet and establish His Deen, so recognise their status and follow in their footsteps and adhere as much as you can to their example of conduct and attitude, for they followed true guidance." (15) The du'ā of the Prophet (sall Allāhu 'alayhi wa sallam) should constantly be on the tip of our tongues: "Ya Turner of the hearts, keep my heart firm on Your Deen" (Muslim) May Allāh keep our hearts firm, grant us steadfastness and honor us with dying on the pure Tawhīd.

Another who refuted Sayyid Imām when he came with what he came with and backstabbed the Mujāhidīn, is one who is in a similar situation. Abū Qatādah said responding to him: "As for its results, then the question to those who have turned back upon their heels is: Who are you serving with these ignorances? Are you serving Islam and the Muhājirīn or are you serving their enemies? Suppose that the young Muslim men listened to this Sayyid Imām and left the Jihād in 'Irāq, Afghanistan and Palestine, under the claim that there is absence of ability. Then what would be the result, O you? Suppose that the young men waging Jihād in Palestine were convinced that the hope in Palestine for the establishment of an Islamic state there was lost, as this ignorant one says. Then who will dance, due to happiness, on that day? In reality, those ones are criminals and nothing else. And it is a mistake to deal with them as if they are students of knowledge whose ideologies (merely) have changed. And this is what they would like us to do. Verily, their actions are harsher upon the Ummah than one hundred thousand american or jewish soldiers. And all praise is due to Allāh, the Most High. This is the Deen of Allāh and He is its protector and its supporter. And Allāh says; {Whoever from among you turns back from his deen, Allāh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allāh, and never afraid of the

blame of the blamers. That is the Grace of Allāh which He bestows on whom He wills. And Allāh is All-Sufficient for His creatures' needs, All-Knower.} And in reality, those ones are soft against the disbelievers and criminally (harsh) against the Mujāhidīn. So they should be happy with that, if there is any happiness in disobedience. And perhaps from what is strange about those ones, is that the guidance did not fall upon them, except in the prisons and due to the tribulations.” (16)

But the most concise, blessed, and still relevant response was from our Shaykh Abū Yahyā al-Lībī (rahimahullāh), and what will make you know how blessed it is? “We tell those who want to turn the issue of the retractions into a conspicuous title reading, “Here are your brothers, so be like them”. It is imperative that a distinction be made between [on one hand] deriving lessons from experience and taking account of what has happened and [on the other hand] turning these experiences into the just judge and final word in issues of dispute and matters of disagreement, because judgment, decision and submission of disputes is only for the Book of Allāh and the Sunnah of His Prophet (sall Allāhu ‘alayhi wa sallam), and with them alone the statements and actions of the slaves are weighed and to them alone their disputes are submitted. Allāh (subhānahu wa ta’āla) says; {O you who believe; Obey Allāh, and obey His Messenger and those who are in authority among you. And if you differ in anything, refer it to Allāh and His Messenger, if you are believers in Allāh and the Last Day. This is best and most commendable in the end}. Thus, it is never right for us to consider the retractions of the retracting ones and the experiences of those with experience – whatever their rank – to be legal evidence for us to refer to in disputes. So if someone comes to us and says, “You’re still insisting on your way and methodology and holding on to your ideas although so-and-so and so-and-so have gone back on them, and they’re who they are in knowledge and precedent,” we tell them: yes, they’re from the people of knowledge and precedent, but that doesn’t accord their statements as sacredness which makes them indisputable, with no room for critique, refutation and objection. Our legal and deen obligation is to measure the statements of everyone who has retracted with the minute legal balance which doesn’t oppress in the least, and to gauge those unusual ideas by the evidence, to see the extent of its nearness or farness from the truth. And then – and only then – we can rule any idea emanating from here or there as being mistaken or correct. As for the

total acceptance, complete surrender and random ruling by experiences and retractions without referring them to the Book of Allāh and the Sunnah of His Prophet (sall Allāhu ‘alayhi wa sallam), this is a slippery slope and pitfall with which one’s deen is not safe and which can’t possibly be the path of one who seeks the truth and aspires to know and follow it.” (17) May Allāh (tabāraka wa ta’āla) accept you yā Abā Yahyā amongst the Siddiqīnn and Shuhadā and gather us together in al-Firdaws.

Additionally, this shubhah was around before the establishment of the Khilāfah, and was present in the time of Shaykh Ibn Lādin’s (rahimahullāh) al-Qā’idah.

{Thus spoke those before them like their words. Their hearts resemble each other.} (Al-Baqarah118)

A similar question and shubhah was asked and posed to ash-Shaykh Abū Zubayr (rahimahullāh): “Question: Some may ask why don’t the famous scholars support al-Qā’idah? Answer: First: If a famous person stands with the truth or doesn’t, it is not evidence for the truth. On the Day of Judgement some Prophets would come with no followers. So the popularity of a person does not mean that they are right. Second: Many scholars know that al-Qā’idah are on the straight path, the path of the Prophets and the path that the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) followed, but the price of following the path of Jihād is high. Allāh says; {What is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth?}. So many of them did not follow the path of Jihād because of the fear of America and its stooges. Third: On the other hand, there are many true Scholars who are with the Mujāhidīn whether in the lands of Jihād, martyred or imprisoned such as Shaykh Usāmah, Abū Yahyā al-Lībī, and the scholars of Afghanistan, Somalia and others.” (18)

This was al-Qā’idah that terrorized the nations of kufr, declared the Millah of Ibrāhīm: kufr bit-tāghūt, barā’ah from its supporters and soldiers, inciting to Jihād and declaring Tawhīd. If one was to modify this to fit into our situation today then it would look like: “Question: Some say why don’t the well-known scholars support the Islamic State? Answer: Firstly, whether a well-known person stands with the truth or does not, it is not evidence for the truth. Prophets will come on the Day of Judgement with a few followers and another with none. The popularity of a certain person does not entail that they are correct, and the less popular

does not entail that they are wrong. Secondly, many scholars know that the Islamic State is valid, on the straight path, the path of the Messenger (sall Allāhu ‘alayhi wa sallam) and his Sahābah (radiy Allāhu ‘anhum), but the price for following the truth and Jihād is heavy; {Verily, Allāh has purchased of the believers their lives and properties for [the price] that theirs shall be Jannah. They fight in the path of Allāh, so they kill and are killed.} And; {They are content to be with those [the women] who sit behind [at home]. Their hearts are sealed, so they understand not}. Many of them have not followed the truth for their own vetted interests. Thirdly, there are many true Scholars who support the Mujāhidīn whether in the lands of Jihād, martyred or imprisoned such as Shaykh Nāsir al-Fahd, Shaykh Abū ‘Alī al-Anbārī, Shaykh Hamad al-Humaydī, Shaykh Abū Salmān as-Sūmālī, Shaykh Turkī Bin’alī, Shaykh Abū Mālīk at-Tamīmī, Shaykh Musā’id Ibn Bashīr, and others in ‘Irāq, Shām and elsewhere. Just as the Islamic State as its own military sector, media sector, health sector, financial sector, it also has its own Scholars, wa lillāhil-hamd.

So this answers the original question and the beginning responds to the flawed and misguided thinking of the ones who asked it.

وآخر دعوانا أن الحمد لله رب العالمين والصلاة والسلام على أشرف المرسلين سيدنا محمد وعلى آله وصحبه أجمعين

كتبه

أبو حمزة الرومي

Footnotes:

1. Al-Ahkām fī Usūl al-Ahkām
2. The Six Foundations
3. Al-Bayhaqī and Ibn ‘Abdil-Barr with his wording
4. Interview from Oct. 21 2001
5. Among a band of knights
6. Tawhīd classes
7. Twitter from Feb. 4 2014 with slight variation in wording

8. Durar as-Sanniyyah
9. Mishkat al-Masabīh
10. Hilyal al-Awliyā
11. Imām Ahmad (rahimahullāh) reported by his son ‘Abdullāh in his Masāil. See I’lam al-Muwaqī’in 1:30
12. Shaykhul-Islām Ibn Taymiyyah (rahimahullāh) in al-‘Aqīdah al-Wāsiyyah
13. Al-Iftā Fatwā no. 13956
14. Twitter from Apr. 5 2014
15. Narrated by Ibn ‘Abdil-Barr in Jāmi’ al-Bayān al-‘Ilm wa Fadluhu
16. Retractions from behind bars
17. As-Sahab’s 2nd interview
18. Interview quoted in Inspire mag. issue 4

And when our brothers fight them for the sake of establishing Tawhīd- they shout out: “fitnah”

By ash-Shaykh al-‘Allāmah ‘Abdul-Latīf Āl ash-Shaykh rahimahullāh

[The Shaykh commenting on the Ayah; {And those who commit kufr are allies of one another, and if you do not do so (Oh Muslimin), there will be fitnah on earth and a great corruption} said:]

And this fitnah is none other than shirk. And the “great corruption” is the deteriorating of the ‘Aqīdah of Islām and Tawhīd, and the neglecting of the laws and orders of the Qur’ān. And also Allāh (subhanahu wa ta’ala) orders;

{And fight them until there is no more fitnah (shirk), and the Deen (worship) will all be for Allāh.}

So it is very clear then, that the two Khalīls, may the Salah and Salam be upon them both, have explained: shirk and the following of tawāghīt is the greatest tyranny that exists, and there is nothing more oppressive than shirk, it is the worst fitnah, and thus it is worse than bloodshed and murder. Rather, we are ordered to shed the blood of the mushrikīn and tawāghīt – firmly upon Millah Ibrāhīm – until shirk ceases to exist in any form. And at the same time – the two Prophets have taught us that there can be no security, nor safety, nor peace, without Tawhīd. So Amān is firmly tied together with Īmān. And when you have understood this, then you should also know that those tawāghīt and apostates who crave for security while sinking in shirk, left, right, and center – you will realize that they are only dreaming in mirages. And when they call the militaries of the apostate tawāghīt as “Rijāl al-Amn” – then you know that they are only deceiving the ignorant. They think that they will be able to have security even while fighting to establish shirk! And when our brothers fight them for the sake of establishing Tawhīd- they shout out, “fitnah”. Allāh has said something about people like them;

{And among them is he who says, “Grant me departure and do not put me in fitnah.” Surely, they (already) have fallen into fitnah. And verily, Hell is surrounding the kāfirīn.}

And this indeed is how it is today- some people think that killing and spilling the blood of the tāghūt and apostates is fitnah- but surely, they already have fallen

into shirk – which is worse than bloodshed. And we are only fighting to abolish this shirk – as Allāh has ordered;

{Fight them until there is no more fitnah.}

So if these heretics falsely label the Jihād and Qitāl which is meant to eradicate fitnah, as “fitnah”- then is there anyone that will doubt their deviancy? And Shaykh Sulaymān Ibn Sahmān, rahimahullah, once said regarding all this, “When you have realized that Tahākum (seeking judgment) from the tāghūt is kufr – then you should also know that Allāh has mentioned in His Book that kufr is worse than bloodshed. As He said;

{And fitnah is more severe (ashadd) than killing.}

And again;

{And fitnah is greater (Akbar) than killing.}

And fitnah is none other than kufr. Thus, if the village and the city were to wage war against each other, till the point that they all die – This would undoubtedly be better than setting up a tāghūt upon earth, governing in contradiction to the Shari’ah of Islām, the Legislation with which Allāh sent His Messenger, sall Allāhu ‘alayhi wa sallam.”

[Ad-Durar as-Saniyyah]

The 5 heads of Taghut

By shaykhul Islam Muhammad ibnu 'Abdul Wahhab rahimahullah

The word Taghut is general. So everything that is worshipped besides Allah, while being pleased with this worship – whether it is something worshipped, someone followed, or someone obeyed in the absence of obedience to Allah and His Messenger, then that is considered Taghut. The Tawaghit (pl. of Taghut) are many, but their heads are five:

The First: The shaytan who calls the people to worship other than Allah. The proof for this is Allah's saying:

{Did I not command you O children of Adam, that you should not worship the shaytan. Verily, he is a plain enemy to you.} [Surah YaaSeen: 60]

The Second: The tyrannical and oppressive ruler who changes Allah's rulings. The proof for this is Allah's saying:

{Have you not seen those (hypocrites) who claim to believe in that which has been revealed to you, and that which was revealed before you, and they wish to go for judgement (in their disputes) to the Taghut, when they have been ordered to reject them? But the shaytan wishes to lead them far astray.} [surah An-Nisaa: 60]

The Third: The one who judges by other than what Allah has revealed, and the proof for this is Allah's saying:

{And whoever does not judge by what Allah has revealed, then they are the disbelievers.} [Surah Al-Maa'idah: 44]

The Fourth: The one who claims to have knowledge of the Unseen, apart from Allah. The proof for this is Allah's saying:

{He alone is the All-Knower of the Unseen, and He does not disclose His Unseen matters to anyone.} [Surah Al-Jinn: 26-27]

And He says:

{And with Him lie the keys to the Unseen, no one knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls except that He knows about it. There is not a grain in the darkness of the earth, nor anything fresh or dry, but that it is written in a Clear Record.} [Surah Al-Ana'aam: 59]

The Fifth: The one who is worshipped apart from Allah, while being pleased with being worshipped. The proof for this is Allah's saying:

{And whoever amongst them says: 'Verily, I am a god besides Him (Allah)', then this person's recompense will be the Hellfire. That is the way we recompense the wrongdoers.} [Surah Al-Anbiyaa: 29]

And know that man will never become a believer in Allah unless he rejects and disbelieves in the Taghut. The proof for this is Allah's saying:

{There is no compulsion in the Deen, the right path has become distinct from the wrong path. So whoever disbelieves in the Taghut and believes in Allah, then he has taken hold of the firmest handhold, that will never break. And Allah is the All-Hearer, the All-Knower.} [Surah Al-Baqarah: 256]

The "right path" here refers to the Religion of Muhammad (sall Allahu 'alayhi wa sallam), while the "wrong path" refers to the Religion of Abu Jahl. The "firmest handhold" refers to the testimony that there is no deity worthy of worship except Allah {Laa Ilaaha IllAllah}. This testimony consists of a negation and an affirmation. It negates all types of worship from those worshipped besides Allah, while affirming all types of worship done for Allah alone, free from any partner.

Source: His short treatise "Ma'anaa at-Taaghoot wa Ru'oos Anwaa'ih".

The Ruling on Hijrah from dārul-kufr to dārul-Islām

By ash-Shaykh ‘Abdul-‘Azīz al-Jarbū’ hafidhahullāh

The people of knowledge – may Allāh have Mercy upon all of them - have differed over the basic ruling of Hijrah – is it ongoing? Has it been abrogated? There are two opinions on this, with no third, and this difference of opinion is the result of the variations amongst the Scholars in understanding the proofs and their meanings.

The first opinion is that it has been abrogated, and that the original ruling of the obligation of Hijrah has been cut off. Most of those who hold this view are of the Hanafiyyah. Al-Jassās confirmed this in his book ‘Ahkām al-Qur’ān,’ where he said, regarding the Saying of Allāh;

{“...So do not take awliyā from them, till they migrate in the Way of Allāh...”}

“This means – and Allāh Knows best – until they accept Islām and migrate, since Hijrah occurs after one accepts Islām, and if they accept Islām, there is no alliance between us and them, except after they make Hijrah, and this is like His Saying;

{“...you owe no duty of protection to them until they migrate...”}

...and this was when Hijrah was an obligation, and the Prophet (sall Allāhu ‘alayhi wa sallam) said: “I am free of every Muslim who settles amongst the mushrikīn, and I am free of every Muslim who lives with a mushrik.” It was asked of him: “Why, O Messenger of Allāh?” He replied: “None of them should see any light coming from (the house of) the other.” So, Hijrah was obligatory until Makkah was conquered, after which the obligation of Hijrah was abrogated. It has been narrated, on the authority of Ibn ‘Abbās, that the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) said, on the day of the conquering of Makkah: “There is no more Hijrah. Rather, there is Jihād and the intention for it. So, if you are called forth, go forth.” Also, Abū Sa’īd al-Khudrī narrated that a man asked the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) regarding Hijrah, to which the Prophet said: “Woe to you! Verily, the affair of Hijrah is very difficult. Do you own any camels?” The man said: “Yes.” The Prophet asked: “Do you pay the charity that is due on their behalf?” The man replied: “Yes.” The Prophet then said: “Go on doing good deeds from across the seas, for surely, Allāh will not leave any of your deeds unrewarded.” So, the Prophet (sall Allāhu ‘alayhi wa sallam) allowed

this man to abandon making Hijrah. Also, it was narrated that a man came to ‘Abdullāh Ibn ‘Amr bin al-‘Ās, saying: “Narrate to me something that you heard from the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam),” to which ‘Abdullāh Ibn ‘Amr said: “I heard the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) say: “The Muslim is the one who protects the Muslimīn from his tongue and hand, and the Muhājir is the one who abandons that which Allāh has forbidden.”” (end of quote)

Likewise, Ibn ‘Ābidīn (the author of ‘Radd al-Mihtār ‘alā ad-Durr al-Mukhtār’) said: “As for the saying that the one who accepts Islām without making Hijrah to us cannot inherit from the Muslim that lives in our land (dārul-Islām), and that the Muslim who lives in dārul-Islām cannot inherit from the one who has accepted Islām without making Hijrah to us – whether or not he is secure in dārul-harb – this is refuted by what some of our Scholars have said, that this appears to have been in the early days of Islām, back when Hijrah was an obligation. Do you not see that Allāh – the Exalted – has removed any sort of protection between the one who migrates and the one who does not migrate, where He Said;

{“As for those who believed, but did not emigrate, you owe no duty of protection to them, until they migrate...”}

...so, when any protection was nullified between them, so was any inheritance, as the ruling of inheritance is tied to that of protection. As for today, they should inherit from each other, as the ruling of Hijrah has been abrogated, due to the saying of the Prophet (sall Allāhu ‘alayhi wa sallam): “There is no Hijrah after the conquering (of Makkah).”” (end of quote)

And many similar statements were made besides those of these two Scholars, that Hijrah has ceased, since the Prophet (sall Allāhu ‘alayhi wa sallam) said: “There is no Hijrah after the conquering (of Makkah),” and he said: “Hijrah has been cut off. There is only Jihād, and the intention for it.” It has also been narrated that Safwān Ibn Umayyah, when he accepted Islām, it was said to him: “There is no religion for the one who does not emigrate.” So, he came to Madīnah, and the Prophet (sall Allāhu ‘alayhi wa sallam) said: “What has brought you here, Abā Wahb?” He replied: “It was said to me that there is no Deen for the one who does not migrate.” So, the Prophet said to him: “Return, O Abā Wahb, to

the depths of Makkah, and stay where you reside, as Hijrah has been cut off. There is only Jihād and the intention for it.”

The second opinion, which is the opinion of the majority - as well as some of the Hanafiyyah who contradicted the opinion of their own madhhab - such as al-Hasan, who saw that the ruling of the verse applies to everyone who settles in dārul-harb, and saw that Hijrah to dārul-Islām is forever obligatory, and this opinion of his was reported by al-Jassās, who differed with him over this. Others who carried the same opinion – and this is by no means an exhaustive list – include al-Khattābī, at-Tayyibī, an-Nawawī, al-Hāfidh Ibn Hajar al-‘Asqalānī, Ibn Qudāmah al-Maqdisī, Ibn al-‘Arabī, Ibn Taymiyyah, as well as his student, Ibnul-Qayyim, ash-Shawkānī, and those who came after them. Also narrating this opinion, and considering it to be the strongest, have been the leaders of the Salafī Da’wah, starting with the reviver Muhammad Ibn ‘Abdul-Wahhāb, all the way up to Muhammad Ibn Ibrāhīm.

Regarding this, Ibn ‘Arabī said, in ‘Ahkām al-Qur’ān’: “Hijrah is to leave dārul-harb for dārul-Islām, and it was obligatory in the time of the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam), and this ruling continued afterwards for the one who fears for himself. What has been cut off is the original goal of specifically migrating to the Prophet (sall Allāhu ‘alayhi wa sallam), which is why he said: “...there is only Jihād and the intention for it.””

At-Tayyibī and others said: “The meaning is that the requirement of every individual of the Hijrah that consisted of leaving one’s homeland to Madīnah has ceased, but that the ruling of leaving one’s homeland for Jihād remains, just as it remains for any other righteous intention, such as to escape from dārul-kufr, to go out in pursuit of knowledge, or to escape from fitan.”

An-Nawawī said: “What is meant is that the attainable good that was cut off with the cutting off of the Hijrah could also be attained by Jihād, as well as a righteous intention.”

Ibn Qudāmah said, in ‘al-Mughnī,’ responding to those who view the ruling as abrogated: “We have what has been narrated by Mu’āwiyah, that he said: “I heard the Messenger of Allāh (sall Allāhu ‘alayhi wa sallam) say: “Hijrah will not be cut off until repentance is cut off, and repentance will never be cut off until the Sun rises from the West.”” It was also narrated that the Prophet (sall Allāhu

‘alayhi wa sallam) said: “Hijrah will not be cut off as long as there is Jihād.” With this, as well as all of the relevant verses and various narrations that lend proof to this, one can see that the implications of this ruling span all times. As for the Ahadīth that they bring as proof:

What the Prophet (sall Allāhu ‘alayhi wa sallam) meant by “There is no Hijrah after the conquering” is that there is no Hijrah from a land that has been conquered by the Muslimīn. As for his statement to Safwān: “...Hijrah has been cut off,” this is in reference to Makkah, as Hijrah is to leave the lands of the disbelievers. So, if this land is conquered, it is no longer considered to be a land of the disbelievers, and Hijrah is no longer obligatory from that land. Likewise, any land that has been conquered by Islām is no longer a land from which Hijrah is to be made. Rather, Hijrah is to be made to it.” (end of quote)

This is a very summarized analysis of the issue, and the intelligent and insightful observer will find that the opinion of the majority that the ruling is not abrogated, and that the ruling still stands, is the stronger opinion, as it is more incumbent upon us to act according to both sets of proofs, as opposed to simply one of them. One cannot be convinced of the opinion of the ruling being abrogated unless he avoids reconciling between the textual proofs, and reconciliation between the proofs is very possible - thanks to Allāh – as the majority of the Scholars have responded to those holding the opposing opinion of abrogation. What remains for us is to realize that those who opined that the ruling on Hijrah still stands, and that it remains, have differed as to whether it is obligatory (wājib), preferred (mustahabb), or encouraged (mandūb), and if I had wanted to present the statements of the people of knowledge in this regard, the length of this research would be beyond what is appropriate, and the reader would become lost. However, with a little effort, I will summarize the issue by saying that, in regards to the issue of Hijrah, we cannot rule it to be unrestrictedly wājib, just as we cannot rule it to be unrestrictedly mandūb or permissible (mubāh). Rather, one looks at the detailed conditions and circumstances of the Muhājir, the conditions and circumstances of the land from which he is migrating, as well as those of the land to which he is migrating.

[A call to migrate from dārul-kufr to dārul-Islām]